



The gol-

de boke of christen matri-
mony, moost necessary &
profitable for all the, that
entend to liue quietly and
godlye in the A christen
state of holy wedlock
newly set forth in
English by The
odoze Ba-
sille.

¶ The xxiii.
wedlock is honorable among
all persons, & the best defendid
But whoremongers & adulter-
ers God shall iudge.

Prover. 5.

¶ Be gladde wth the wyfe of thy yongthe, as
wth a lounge hynde and stendely roo, let her
brestes alwaye satisfye the, and holde the cōtent
wth the her loue. Oh my sonne, why wylte thou
haue plesure in an harlotte, and embrace the wo-
some of another womaur

Prover. 12.

¶ An honeste lounge and dilgente wyfe is a
crowne, that is to saye, a great honour and glo-
ry, to her husbände. But she that behauethe her
selfe vnonestly, is a corruption in his bones.

Prover. 18.

¶ He that fyndeth a good wyfe, fyndeth a great
treasure, and he shall receyue pleasure at the Lo-
des hande.

Prover. 19.

¶ House and ryches is gauen a man of his pa-
rentes, but a wyfe and discrete wyfe is vnfa-
mely the gyfte of the Lorde.



To his singuler good frende ma-
ster Anthony Gysle, Theodoro
Basille wysheth longe lyfe,
cōtinuall health & pro-
sperous felicitye.

If God, whyche is the
alone gyuer of all good thynges
hadde endewed me wyth the di-
uine gyfte of suche and so great
eloquence, that I myght iustely
and wythout ony reprehension
haue compared wylh that moost excellēt Breke
Pericles, whose wayne of ornateloquence ey-
ther in persuadyng or dissuadyng euen of ve-
ry nature seemed to be incomparable, & not able
of any mortall man to be obtayned, nor yet scase-
ly in ony poynte so muche as a shadowe of the
same to be expressed: yet I here frely cōfesse that
I myght well appeare moze barbarous thā the
rude and grosse Scaramantes, yf I should take
vpon me to decantate and set forth the dignite
of honorable wedlocke accordyng to the deser-
tes therof, and exalte it wylh the suche encomies,
laudes & prayses, as it hath alwayes ben thoght
worthy euen of them, that haue moost flou-
ryshed wylh pregnant wyttes & excelled wylh all kynde
of knowledge bothe diuine and humayne. Lette
other prayse Thastitle so muche as they lyst,
A.ii. which

Jaco. l.
i. Cor. iii.

The p[re]face.

A cōpariſon
betwene cha-
ſite & wed-
locke.

whiche, they ſaye, would God it were ſo, ſyllecth
heauen, yet wyl I commend matrimony, which
repleniſheth both e heauen and earth Let other
ſet forth the ſynge lpyunge wyth ſo manye pray-
ſes, as they can accumulate and tōmble one in
another's necke, for as much as it is voyd of all
care, trouble & diſquietnes, yet wyl I for euer-
more commend the ſtate of honorable wedlocke
whiche refuſeth the no kynd of payre and trouble,
ſo that it maye bying any proſp[er]t at all to the
publique weale of Chriſtendome. Let other ap-
proue ſolitarye lpyunge, whiche is pertaker of
none of all thoſe burdenies, that the common
ſorte of mē do ſuſtayne, yet wyl I preferre that
ſtate of lpyunge, whiche accordyng to the order
of charite, is redy at all tymes to beare the bur-
dens of o'her, and to ſeke the quietnes of other
no leſſe than of it ſelfe. Let other prayſe y kynd
of lpye, wherby mankynd decayeth and in pro-
ceſſe of tyme ſhoulde be vtterlye deſtroyed, yet
wyl I commend that manner of lpye, whiche
begetteth and bringeth forth to vs excellent kin-
ges, noble Princes, Princelye Dukes, p[ri]nci-
pall Lordes, valeaunt knyghtes, conyng ar-
tiſicers for the mayntenaunce of the cōm[un] weale
learned wyttes. &c. Let other auau[n]ce that lpye,
wherby Monarchies, Emppres, & kyngdōs be
made deſolate, barren and vnfcriptfull, yet wyl
I moost

Roma. xv.
Gala. vi.

unto the booke.

In doost of all prayse that lyfe, whyche makethe
Realmes to flourish with innumerable thousan
des of people, wherby the publique weale is pre-
served in safe estate. Lette other prayse surhe as
maye iustly seme to be monstres of nature for
theyr sterilitye and barrennes, yet wpll I com-
mende them, whyche acco:dyng to theyr fy:ste *Gene. ii.*
creation and the natural disposicion, that God
from the begynnyng engrafted in the, are frute- *Psal. c. xxxvii*
ful as a plenteous vine. Let other allow the fan-
sy of those belly Goddes, whyche for a volup-
tuous, careles and swynnysh maner of lyving, and
because they wpll not lyue of the labour of theyr
owne handes, and the sweat of theyr owne b:ow
es, after the commaundement of God, had ra-
ther lyue lyke abhominable adulterers, stinking
whoremongers, uncleane fornicatours, detesta-
ble Sodomites, unnaturall monstres vnto the
great flaunder of the Christen religion: and so
to dye as vnprofitable cloddes of the earth, thā
godly to marrye and leaue behynde them surhe
frute, as in tyme to come myght both profyete
the common weale, and also sette forth the glory
of God, whan not wittystondyng both y^e lawe of
God, of nature, and of man both suffereth and *(1. Cor. vii. h)*
prouoketh them vnto the contrary, seynge they
haue not the gyfte of chastite gyuen them, and
it is better to marry thā to burne, as y^e Apostle
A. iii. sayth:

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Hebys. xlii.

sayth: Yet wyll I commend and prayse suche as do not degenerate, as Icarus dydde, from theyr naturall kynd, but embrace holy wedlocke, which is honorable among all personens, and bringe forth frute accordyng to the commaundement of G D D, because they wyll not perpetrate nor once attempte any thyng, that shoulde be vncleane in the syght of G D D, and a stumbling stoeke in theyr owne conscience. To be shorte, lette other prayse them, whyche whan they dye, leaue no lypsyche & quicke testimonies behynde them, yet wyll I commend them, which, whan they gyue ouer to nature, leaue quicke and lypsyche testimonies behynde them, wherby they declare that they haue lpyed, and not ben vnfrute full nor vnprofitable to the Christen publique weale. For can christe matrimony be any other wyse than a thyng of great excellency and incomparable dignite, seynge it was not ordeyned of Minos, of Creta, nor of Licurgus of Lacede-

mos, nor yet of Solon the Athenian, but of God himselfe the moost hygh and immortal God hym selfe, instituted both by hym, yea by hym alone comended to mankynde by wedlocke, in so much that menne may seme to be allured, yea and that in Paradise moued and styred vnto this state of lypynge by a certen inspiration of the holy Ghost: In Paradise also that garden of pleasure was it instituted, yea and that before any synne reygned in this

Gene. ii.

vnto the booke.

this worlde, to shewe that it byngethe to man
 great lope, wealth, felicity & quietnes. And spys
 that tyme hath it euer ben had in great estima-
 tion. yea and that not only amonge them that
 professe vnsayned saythe in the luyunge God,
 but also amonge so many as only were led by
 instincte of nature, in somuche that it was re-
 counted a thyng of muche ignominye, and re-
 proche to lyue wythoute the state of wedlocke &
 to be vnscryptfull. Were not the holy Patriar- Gen. xi. xxiii
 ches marryed men: Did not the Prophettes of xxx. xli.
 God liue in the christen state of holy wedlocke:
 Dyd not God in the olde lawe bothe wyll hye Leviti. xxi
 prestes to marry, & also appoynt the, what wy- Ezech. xliii
 ues they shoulde haue: Was not Christ bozne Math. i.
 in maryage: Were not the Apostles of Christ Luke. i.
 marryed men: Dyd not Christ garnyshe mary- Math. viii.
 age withe the fyrste scryptes of his miracles, Marke. i.
 whan he wyth his mother & his Disciples were Luke. iiii.
 at a weddinge in the Citie of Cana Galyle: i. Cor. ix.
 Was not Phillippe the Euangeliste a marryed Philp. iiii.
 man, and had foure daughters excellently lea- Ioan. ii.
 ned in holy Scriptures: Were not many other Actu. xxi.
 holy men both Bysshoppes and prestes marryed Eccl. viii.
 longe after the Apostles tyme, as we reade in Lib. iii. Capitulum xxiii.
 the antient hystories: Dothe not S. Paule i. Timot. iiii
 call the forbyddynge of marryage, the doctrine
 of dyuelles.

The Preface.

The excellen-
cy of wedde-
locke.

Of these thynges it is manifest, of how great
estimation holy wedlocke hath euer bene syne &
first begynnynge of the worlde amonge all de-
grees of parsonnes. Who wyll not nowe com-
mende honorable wedlocke, as a thyng of great
excellency. Who wyll not thynke it a state of li-
uynge worthy hygh prayse and commendacion:
Who wyll not iudge that it ought to be embrac-
ed with meryng armes, as they say, seynge that
by it so many noble treasures chaunse vnto vs,
vertue is mayntayned, vice is eschewed, houses
are replenished, cities are inhabited, the grounde
is tyllid, scienses are practised, kyngdoms flo-
urish, amite is preserved the publique weale is
defended, naturall succession remayneth, good
artes are taught, honest order is kepte, Christi-
dome is enlarged, Goddes word promoted, and
the glory of God hyghely auanced and sette
forther.

The disho-
nour of wed
locke.

But alas, and wo is me for it, the glorye of
this christen matrimony is now greatly obscu-
red, yea almost utterly extincte and quenched
thorow the abhominable whoredome, styngking
adultery, wicked fornication, and all kynd of vn-
cleannes, which is vsed nowe a dayes amonge
vs, yea and that frely and wythout any punish-
ment. There is no truthe, there is no meryce,
there is no knowledge of God on the earthe as
the

Oze. lili.

vnto the beke.

the Prophet sayth, Lurping, lying, manslaughter, theaste and whozechuntynge haue ouerflowed the worlde. When now a dayes hunte & Ste- Hier. v. wes and harlottes houses, as Hieremie sayeth. They are become lyke wyld stoned horses that runne after meares, for euery one neyeth at his neyghbours wyse. And woulde God this were the worst.

Matrimony is despised, whozedom is had in prync. True wyues & saythfull pokesfellows are neglected and set at nought, but whozes and harlottes are embzased, kyssed, hulled and much set by. Honeste wyues syt at home and almost perish for honger but harlottes are sumptuously fed wyth al kynde of oryntes. Matrimony is called an halter, but whozedom is recounted a pleasure. Wedlocke is now taken for a kynde of lypunge replete wyth all misery, care, sorrow, povertie, wretchednes and beggerie, but to lyue in whozedom and such other detestable vncleanes, is recounted to lyue lyke a cleane and right vp man, lyke a lusty brute, lyke a ioly ruffelare, lyke a fellowe, that wyl not geue his head for & wasshyng e, yea lyke such an one, as it woulde do a man good, saye they, to be in his company, he is suche a mynyon and pleasaunt fellow, full of his mery conceates and wanton toyes. To tary at home but one daye wyth they: wyues,
is more

The p̄face

Is more than twyse an hell, but to be dalliance
amonge whores, whole dayes, nyghtes and mo-
nethes, and there to spende all that they haue, is
a pleasure for a Dope, and recounted no payne
at all. O good God howe longe wylte thou suf-
fer this intollerable abhominacion: howe longe
shall the head rulers wyne at this great wic-
kednes: Shall Engelande neuer be pouched of
this fylthy vncleannes and vncleane fylthy-
nes: Shall there neuer be a remedy found in Englod
for the extirpacion of this dyuelish & to muche
beastlyke vice, seynge we haue had so many oc-
casions gyuen vs in tymes past, & yet styll haue
dayly: Shall we euer laughe at this great abho-
minacion, whiche is wared so hyghe, that it can
growe vp no furthe: Shall this cōmādemēt
of god neuer haue place amonge vs Englishmē.

Deutro xlii There shall be no whore amonge the doughters
of Israel, nor no whoremonger amonge the son-
nes of Israel: Are not we also & people of God?
Are not we Israelites, and suche as be conuer-
ted from oure olde conuersacion vnto true god-
lynes: Hath not God also redeemed vs from all
iniquite, and purified vs a peruliare people to
hymselfe, that we should be earnest followers of
good workes: Dughte not so muche cleannes of
lyfe appeare in vs, as it dyd in tymes past amōg
the olde Jewes: Hath God deliuered vs from
the

Titum. ii.

vnto the booke.

the power of our enemies, that we shoulde lyue
dissolutely, and not rather that we shulde walke
before hym all the dayes of our lyfe in holynesse
and ryghteousnes. Is not this commaundement
also gauen to vs: Thou shalt commit no whores-
dome: Is it not sayd vnto vs, for to auoyd for-
nicacion, let euery mā haue a wyfe of his owne
and euery woman an husbnde of her owne:
Why than do we tomble and bury oure selues
in this fylthy and styckying puddle of vncle-
nes, & not rather embrace holy wedlocke, whiche
is honorable amonge all men: Why haue we a
pleasure to forsake our owne wyues, & to runne
a whozechuntynge after harlottes? Why do we
consume, waste and spende awaye so vntyltely-
ly all that euer we haue amonge noughty par-
kes, and leaue our poore wyues and chyldren at
home socourles and vnprouyded for: Why do
we make of the members of Christ the members
of an whore: Certes oure finall destruction is
nearer at hande than we are ware of. For thys
prouite and bent redynes vnto this fylthy synne
of the flesh is an euident token that the great &
terrible daye of iudgement is at hande. For a-
mong all other Christ rehearseth this token be-
fore his commynge, and saythe: As it came to
passe in the dayes of Nohe, so shall it be lyke-
wyse in the dayes of the sonne of manne. They

dyd

Luke. i.
Bro. xxx.
Deut. v.
Math. xix.
1. Cor. vii.

Hebre. xiii.

1. Cor. vii.

Math. xxiii.
Luce. xvi.
Gen. vi. vi

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Gen. 22.

dyd eate, drynke, marrye, & were marryed euen
vn to the very daye, that Nohe entered into the
Arke, and the floude came & destroyed them all.
Agayne as it chauced in the dayes of Loth, they
dyd eate, drynke, byr, sell, plante and bylde, but
the very same daye that Loth wente out of So-
dome, it rained fyre and brimstone from heaue
and destroyedde them all. Accordyng to those
thynges shall the daye be, whan the sonne of ma
commethe.

**Howe it is
syn to marry.**

To marrye or to be marryed is no synne, so
that it be done accordyng to Goddes worde, but
to marry as they dyd in the tyme of Nohe, that
is to saye for pleasures sake only, and to be fyl-
thy in wycked conuersation as the Sodomites
were in the tyme of Lothe, this is synne, thys is
wyckednes, this is hygh abhominacion, this stin-
keth before the face of God, and deserueth euer-
lastyng dampnaciō. What other thyng dothe
the moost parte of men now dayes: As I maye

**The wycked
maner of ma-
riage nowe
& dayes.**

speake nothyng of the fylthy Sodomites, which
alas for pitie, are now to common in the worlde
vniuersally, howe many nowe a dayes contracte
matrimony atyght and after the word of God?
Who regardeth not moze the pleasure of flesh,
than the haupinge of scute? Who hath not a res-
pecte rather to the worldly ryches, than to the
honest qualities & godly vertues of her, tohome
he

vnto the booke

he entendeth to marrye: Who regardeth not
 more the vanite of beautye, than the honestie of
 condicions, in as muche that a common pro-
 uerbe is vsen therof among vs: I wyl, say they
 haue a wyfe somewhat in wtesapre, though she
 be somewhat whozyshe. Agayne, what payne is
 it to me, though other good fellowes fare wel, so
 that I fare neuer the worsser: Item, God saue þ
 ouen, that baketh such bread, that all the whole
 house fareth the better for it: Dextreme abhomi-
 nation. D shameles beastes. D vnnaturall in-
 stures. D wycked cloddes of the earth. It sha-
 meth me to thynke, that they are not ashamed
 to speake. It shameth me to speake, that they are
 not ashamed to do. It shameth me to do, that
 they are not ashamed to reioyse of. D verp villi-
 ons & beastlyke slaues. Who is able to expresse
 eyther by tonge oz penne they: wycked abhomi-
 nation. ffleshly pleasure before hauynge of frute:
 Ritches of the world, before ritches of þ mind:
 Beauty of face, before honest qualittes & godlye
 vertues: Ah whozyshe loue. Ah adulterous wed-
 locke, Ah vayne vanite. A fapre woman wythe-
 out discrete manners sayth Salomon, is lyke a
 rying of golde in a swynes snout: Agayne fa-
 uoure is deceatfull and transitory, and beautye
 is a vayne thyng, but a woman that feareth
 God, is to be commended. The lyppes of an har-
 lot, sayth

vngodly pro-
uerbe.

The Preface

Prover. b.

**What a rich
woman with
oute good
qualities is.**

Publius.

lot, sayth Salomon, are a droppynge honie combe,
and her throte is softer than oyle. But the con-
clusion and ende of her, is as bitter as worme-
wood, and as sharpe as a two edged sworde. Her
fecte go downe vnto death, & her steppes pearse
thorowe to hell. And what other thyng, I praye
you, is a ryche woman wythout godly qualiti
is, than an asse laden with a great multitude
of treasure. Beholde vnto what poynte theyse
whorish loose bondes, househodes, I wolde haue
sayd, are fallen. This maketh them to set so ty-
tle by theyr wyues, and to haue harlottes in so
great price. For whan they once haue that they
despyred of theyr wyues, whan beauty begynneth
once to decaye, whan the ryches are consumed,
whiche were the alone occasion of haupng theyr
wyues, than cast they theyr wyues vp for haw-
kes meat, as they say, that are they wery of theyr
olde pasture, and wyll looke for newe bayte.
To moche of one thyng, saye they, is noughte.
Shyfte of meate is good. *Iucundum nihil est,
nisi quod reficit uarietas.* Therefore must they
sely pooze wyues contrary to the lawe of nature,
God and man, be kepte for holp dayes, teped vp
at hard meate, only beare the name of a wyfe, &
fylch wyhozes shall be mayntayned in all kynde
of felicitye. wealth and pleasure. In the preposse-
rous manners of this worlde. In the sinistral
iudge.

vnto the booke.

Iudgements of these wedlocke breakers. And the
 great dānactō & hāgeth ouer these whoze hūters
 heades. I leaue of to speke of those abhominable
 billōs, which prouoke theyr wyues wickedly to
 make theyr bodyes common to other for lūces
 sake. Neyther wyll I rehearse here, howe there be
 some husbondes, whiche let out theyr wyues to
 other, euen as men vsed to let out theyr hackney
 horses for mony, and be at a composition wyth
 them, what they shal haue for theyr wyues quar
 terly, and they agayne shall for theyr monye at
 all tymes haue them not only at commaunde
 ment but also at a becke or wycke, yea the hus
 bandes them selues wyll not disdayne to bryng
 them. I also let them passe, whiche when they se
 other frequent & vse theyr houses, yea and abuse
 theyr wyues euen befoze theyr faces, wycke at
 & matter, & face as though they knewe nothinge
 at al of it, as we reade of a certayne manne cal
 led Balba, which, when he sawe Mercenas, mi
 nion to Augustus the Emperoure dallypng in
 his wyfe befoze his face, kyste downe his head,
 nodded and fared as though he had ben a sleape.
 A shamefull abusyon. Can ony greater disho
 noure chaunce vnto the holy state of honorable
 wedlocke: Do not these thynges requyre a re
 dresser: Ware it not conuenient that the publi
 que magistrates and common heade officers in
 the

prouokers
 of theyr wy
 ues to leude
 nes:

Note.

The Preface.

Shall not but
t ye be war-
ned.

other nobles of christe Realmes vniuersally
should entreate of these thynges in theyr Par-
lyamentes, Assemblies, Synodes, Councels, &c
that whoredome myght once be banyshe, and
christen matrimony truely obserued, saythfully
kepte, and reuerently had in honour:

Of the negli-
gent bringyng
vp of chyldre

Furthermore as they set nought by theyr wi-
ues, so do they neglect the ryghte institution &
bringyng vp of theyr chyldren, sufferynge them
to do what they wpll. So they to God or to the
dyuell, as they saye, they passe not. Theyr exam-
ple leadeth the chyldre rather to perdition thā
vnto saluacion. For they heare nothyng of the
but lasciuious wordes, wanton communicatio
& bawdy tales, or els chydnyng, scoldyng, brabo-
lyng, fyghtyng, and all kynde of wicked rudenes

Whence so
great swar-
mes of wyces
ked people a
rple now a
dayes.

What can chyldren learne here? What goodnes
is to be sucked oute of the breastes of suche vni-
godly parentes? Wo worth them, yf they do not
amend and correct theyr synfull manners. For
here of cometh it to passe, that there are now
a dayes so greateswarms of wicked lyuers, as
theues, whozemongers, bloudsouters, men sle-
ars, abusers of the moost blissed name of God,
false wytnes, brerers, extortioners, couetous par-
sonnes, dyonhardes, gluttonnes, fayned fildes,
traytours, rebellions, &c. How can they proue
ot her wyse, seynge they are brought vp without
any

into the boke.

only feare of God, and without any knowledge
of Goddes moost blessed lawe. It is a common
sayeng, saythe Salomon, that a chyld / when he
is olde, shall not go awaye from / suchē thynge,
as he learned in his yowthe.

Here maye we se as in a clere lampe of Ibe-
bus, howe greatly the glorious beauty of hono-
rable wedlocke is defaced: Ah shall not that day
once come agayne, that holy matrimony shall be
restored to her olde fauour: Ah shal not we once
se that daye, that that glysteryng strompet ad-
ulterpe shall be ashamed to shewe her face: Ah
shall it not once come to passe, that these whore-
hunters shall be ashamed to appeare in þ syghte
of honest maryed folke? Graunt, O Lord, graunt
I moost humbly beseeche the, that it maye come
to passe, yea and that shortly.

But some men peraduenture wyll maruell, The causes
howe it is come to passe, that matrimony now of the dispos
a dayes is so lytle esteemed, and whoredome so nour of wed
commonly vsed, yea and that euen of thē: which locke,
haue wyues of theyr owne, or elles maye haue.
Merely howe it chaunfeth vniuersally, I know
not, excepte it be, that we be more prone, redy &
bent vnto vice thā vnto vertue, but of this am
I certainly assured, that it is esy to declare some
causes of thys great absurdite. Ffyrste as tow- Men of nob
chyng men of nobilitie, we se dayely by exper- bilitie,

78,1. ence

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Eccle. 3.

ence that they for the moost parte marry theyr chyldren at theyr pleasure whan they are verye yonge, euen to suche as wyl gyue them moost mony for the, as me vse to sell theyr horses, oxen, shepe or any other cattell. Who that wyl gyue moost mony, shall be soonest sped. For all thynges are obedient to mony. They are not certen, whyther the parson wyl proue godly, vertuous, well disposed, wyse, prudent, circumspecte, honest. &c. to whome they marry theyr yonge chyldre, & yet are they streightwayes redy to poke them together, so that mony come. They had rather theyr chyldren should lyue euer after in perpetuall misery, than they woulde loose the sale of them, although they be scase sale worthe, they be so yonge. This kynd of marryeng hath euer ben detested euen of the very Ethnyckes, and of so many as haue ben illumined wyth ony sparke of prudent reason. And not without a cause. For whā they come once vnto the perfeccion of age, & se other whome they could fynde in theyr harte to fasye and loue better, than many of them begynne to hate one another, be wery one of another, spyte one another, and curse theyr parentes euen vnto the pytte of hell for the complying of them together. Than seake they all means possible also to be diuorced one from another. But yf it be so, that they remayne styll togyther, what frowning

ouer.

unto the booke.

ouerwhartynge, scoldynge, & chydynge is there be-
twene them, so that the whole house is fylled full
of those tragedies euen vnto the toppe. One ca-
steth another in the tethe wpth theyr bloud and
auncient stocke. Eche of them thynke theyr selfe
best at ease, whan they be furdest one from ano-
ther. There is nothynge more displeasunt than
one to beholde another. One wyssheth anothers
death. One dwelleth this waye, another y waye.
He fauoureth this parson, she that. He spendeth
his goodes in this place, she in y contrary. Eche
of them is gladd to brybe away from another.
Thus goeth all to hauocke. Nothynge remain-
eth in safe estate. What a wretched and hellyhe
lyfe is this? The baser sorte of people seeth this
vnquiet lyfe, that is vsed among y Gentyl men
and theyr wyues, whiche ought to geue an exa-
ple of all honeste and getle softenes to other, thā
go they home, and if ony thyng, be it neuer so
lytle, displeaseth them, strepght are they together
by the eares wpth theyr wyues, so that shortly
after the whole towne is on a rore. If ony man
being of a gentle nature and softe harte mony
sheth his neyghbour of his vnquietnes & rough
entreatynge of his wyfe, he is also redy to faull
out wth him, and sayeth, why may not I punish
my wyfe so well as suche and suche a Gētle mā
dothe: Whome should we folowe but our hea-

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des and superiours: If it were not conuenient
for vs so to do, I am sure they woulde not do it.

Math. xlviii. **Luke. xvii.** A euell example that sowethe disorde betwene
manne and wyse. Who so euer offendeth one of
these litle ones, which beleue in me sayth Christ
it were better for hym that a mylstone were ha
ged aboute his necke, and that he were drowned
in the deapth of the see. Wo be to the worlde be
cause of offenses. How be it, it can not be auoy
ded, but y offenses must come. Neuerthelesse wo
be to y man, by whome the offence cometh. What
is the origynall cause of all theyse tragicall and
bloudy dissencions, but only the couetous affec
tion of those parentes, which for lucres sake so
wickedly bestowe theyr chyldren in theyr youth
& poke them with suche as they can not fauour
in theyr age: Were it not better and more god
ly to leaue them vnmarryed, vntyl they were of
a lawfull age, and than so to bestow them, that
all parties should be contented wyth all, & euer
after lyue quietly togiter in the Christen state
of holy matrimony vnto the vertuous example
of the baser sorte: At the least by thys means y
parentes shoulde be wythoute blame. But it is
not so lucrefull, I graunt, not to the couetous pa
rentes, yet muche more profitable for the chyld
ren in tyme to come. And wo be to that father,
which had rather satisfy his owne couetous af
fection

vnto the booke.

fection, than to procure a quiet manner of liuing **Themisto**
for his chyld. **Themistocles** although an Em- **cles.**
perour and a man of great nobilitie, when men
marueled why he marryed his daughter rather
to a good honest playne man of the contrie, than
to a great ryche man and one of an aunciente
stocke, answered: I had rather haue a man w-
out mony, than mony wythout a mā, meaning
that he which is a man, shall soone get mony y-
nough for his necessary vses, but as for hym, y
wanteth such qualities as belongeth vnto a mā
thogh he hath neuer so many possessions in store
& cometh of neuer so hygh bloude, yet is he but a
bastard, & shal soone lose, y hath byn long in get-
tynge. Thus se we that the couetous affectiō of
certain Gentyll men, whiche for lures sake ma-
ry theyr chyldre befoze they come vnto any per-
fecte knowledge eyther of the selues, or of other,
is one occasion, why holpe wedlocke is so lytle
esteemed nowe a dayes, and so large a wyndow
openned vnto whozedome and adultery.

What shall we now saye vnto them, whiche
at a iust and conuenient age come together, yea
and that not only by the procuremente of theyr
parentes, but also by theyr owne consent, & yet
lyue wickedly to the great dishonour of honora-
ble wedlocke? Certes here must nedes be a great
faulte, yf not on both, yet on one party. Dissen-

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Howe differ
tho chaficeth
many tymes
betwene mar
ryed folkes.

It on chaunceth many tymes betwene suche, be-
cause one can not be contente to forbear ano-
ther, to gyue gentle aunswers, loungly to che-
rysh one another, and to be a lyke mynded in al
honeste and godly thynges, but streyghtwayes
faull out for euery lyght tryfle contrary to the
bonde of matrimony. This engendreth muche
hatred and displeasure betwene marryed folke,
in so muche that yf it be not shortly remedied
by mutual recōsiliaciō, it alieneth theyr myndes
so farre one fro another, & scarcely ther cometh e-
uer after any hartly frēdship & true loue betwene
thē. This is a great dishonour to holy wedlocke.

Forwardes
scoldyng wy
ues.

Some also haue such forward & scoldyng wy-
ues, that they can at no tyme be in quiet wythe
them, they are so ladylike, and hygh in the ynne
steppe, chesely yf they bryght any substance w-
thē, than they thynke, & theyr husbōdes ought of
very duty to gyue them place, to forbear them,
and to suffer them to haue the preeminence, & to
do what they lyst. The beastes wyl not be in
subiectiō to theyr husbondes, but rather take
vpon thē to rule, as though not only theyr goo-
des, but also them selues were not theyr husbon-
des and at his commaundement, yea an that by
the appoyntment of God. This oftē tymes cau-
seth the husbonde to gyue hys mynde to strasse
women, and to breake the bondes of wedlocke.

Gene. iii.
1. Cor. xi.
Ephē. v.
Coloss. iii.
1. Pet. iii.

The

vnto the becke.

The woman is not behynde, but shapethe hym an hood of the same cloth, and so is holy matrimony miserably rent and torne.

Some also there be agayne, whiche haue gotten Carres & hus-
tle wyues, loutyng, faythfull, honest, obedient, & bondes
redy to do, what so euer they: husbondes com-
maundeth them, so it be reasonable, godly & ho-
nest, & yet wyll they not be pleased no: contented
but lyke stubble curres, vngentply entreate the
beate them, buffet them, and put them out of the
dores, handlyng them rather lyke dysh clowtes,
thā lyke honest wyues, vnto the great flaunder
and ignominy of wedlocke.

All these do muche derogate, obscure & deface
the dignite and excellency of chrysten matrimo-
ny, yea and that so much the more, because they
professe the same order of luyng, and yet lyue
nothyng agreable to the same.

Another sorte of people ther are, which might Obiectours
marry, if they would, & yet do they rather chose of pouerte
to lyue in abhominable whozedome, than they
would couple them selues wyth an honest wo-
man in lawfull marriage. Many obiecte & laye
for they: excuse, pouerte, & saye, yf they shoulde
marry, they were vtterly beggarde for all euer.
To whome I aunswere, If they be not able to
healpe for to mayntayne an honest wyfe, which
wyll also laboure, worke and take paynes to get
W.iii. her

The Preface

Superfluous her owne luyng, howe are they than able to
costes. maintayne they? whores, and to awaye wth the
the costes and charges that they spende in wan-
ton and ryottous compaignie, as I maye speake
nothyng of they? waste mony, which they con-
sume on they? vayne ragged and garded appa-
rell: Who euer wanted that luyed accordyng to
Goddes worde: **W**thou wycked and shameles
whorehunter, if thou thorow the sufferaunce of
God haste ynoughe to fynde the and to satisfye
thy beastelyke affectes & carnall pleasures, why
doest thou dyspayre of the blyssyng of **God**, yf þ
shouldest leaue thyne abhominable luyng, and
take to the a true and lawefull wyse: **God** lea-
ueth no man socourles that putteth his trust in
hym, and diligently laboureth for his liuyng ac-
cordyng to his vocacion and calling. **W**yd not
Christ turne the water into swete wyne at a cer-
tainne maryage to shewe that so many as lye
in holy matrimony accordyng to his word, shal
neuer wante: **The** water of the ryuer shall so-
Markes wel, ner be turned into wyne, and the stonnes of the
felde into bread, than the faythfull shall be leste
socourles. **W**yd not **God** fede the people of **Isra-**
Exo. xvi. el wth meate from heauen: **W**yd he not gyue
Isa. lxxviii. them dryncke out of the hard rocke: **W**yd he not
Exo. xvii. make a crowe to bryng meate vnto the **Prophet**
iii, Reg. xvi. **Elias** twyse on a daye, and so wonderfully fed
hym?

vnto the boke.

hym: Eue so wyl he do with vs, yf we be sayth
full, and seake to lyue accordyng to hys worde.

The blyssyng of the Lorde maketh men ryche, *Psalm. x.*

sayth Salomon, I haue bene younge, saythe the
Psalmographe, & I am nowe olde, yet dyd I ne *Psalm. xxxv.*

uer se a righteous man forsake, nor his seed beg-
gnyng theyr bread on the earthe. All the tyme of

hys lyfe he sheweth mercy to the poore, and len-
deth to them that haue nede, & yet hath he goo-

des plenty and ynough for his chyldren that suc-
cede hym. Therefore thou that makest thy bodye

comon to any woman wythout the lawe of wed-
locke, cease from thy wychednes, leaue thyn ab-

ominacion, get vnto the such a wyfe, as fereth
God, louethe his worde, is gentle, quiet, honest,

silent, of fewe wordes, seruiseable, obsequious,
modest, louyng, saythfull, obedient, and redy to

do what so euer becommeth an honest marryed
woman. Couple thy selfe with her, lyue together

in the feare of God, in concord, loue & mutual ami-
te Suffer no dissension nor discorde to preuaile

betwene you. If any displeasure aryseth, rectifie
your selues streyghtwayes one to another. Let

not the son go downe on your wrath. Chuse your
selues to be the most ryche, whā most concord,

amite, frendshyppe, beneuolence, and loue rag-
neth betwene you, yea beleue this for a surety, &

ye can not be poore, so longe as one of you loue
another

A good leſſe

Follow this
counsell.
Eph. iiii.

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another vnfaynedly, and wakke in the feare of God, but if ye do not agre amonge your selues, nor loue one another hartely, than shall þ curse of **G D D** faull vpon you, so that all that euer ye haue, shall go to hauocke, and be your goodes neuer so manifold, yet shall they come to nought in shorte space.

**The bringyng
vp of chyldre**

**Euery man is
a Byshop in
his owne
house.
Ezer. iii. and
xxiii.**

Labour

Psal. xxxiii.

Furthermoze bypnye vp chyldren in the nur-
tour of the Lorde. Order your family and house
holde vertuously and accordyng to gods worde.
Let nothyng appeare in the & in thy wyfe, that
maue geue any occasion of euell to them that be
vnder the. Remember that God hath made the
a Byshop in thyne owne house, and that ther-
fore thou must be a diligent ouerseare and cir-
cumspecte in the gouernaunce of them. For yf
any of them that be in housholde wythe the pa-
rish thoroowe thy faulte, theyr bloud shall be re-
quired of thy hande at the dredfull daye of iudge-
ment: These thynges to fore cōspdered, & in thy
dayly cōuersaciō practised, faull þ & thy wyfe to
laboure, euery one of you, as god hath called you
& pray to God þ he wyl blisse, prosper, fortunate
and bypnye your labours vnto good effect, and
doubte thou not, but that God shall so prouyde
for the & thyne, that thou shalte wante no good
thyng, as the scripture sayth: Taste and se that
the Lorde is gentle, blyssed is that man, that tru-
steth

unto the boke.

steth in hym. feare the Lord, & all ye that are
his Sayntes, for there is no scasenes to them
that feare him. The cytche haue wanted and ho-
gred, but they that seke after the Lord, shal want
no good thyng. Agē, Cast thy care on the Lord, & Psalm.
he shall norysshe the. Awaye therfore wythe thy
whozedome, and marry in the Lorde. Let no po-
uerte plucke the backe from the holy state of ma-
trimony.

Another sorte of wpuelles people there are, &
myght marry yf they woulde, and are of suffi-
ent habilitie, yet do they abstayne from marriage
only for plesures sake, because they maye & more
freely conue at couers, deflowre maydes, corrupt
wyttes, defyle wydowes, and lyue in all kynd of
carnall voluptuousnes. For so longe as they be
single, they thyncke it no greate offence thus to
abuse them selues. Therfore to be bound to one
woman only, they reuerente it more than twyse
an hel, and by this meanes do they continew in
a damnable state of lypynge. For the Scripture
sayth, neithyr whozemōgers nor adulterers shal 1. Cor. vi.
Eph. v.
enheryte the kingdome of heauen. All those par-
sonnes asofsayde cause that holy wedlocke is so
lytle esteemed, and that whozedome and adultry
is so greatly vsed at this daye.

Whereto haue I declared howe greatly & ho-
nour and renowne of holy wedlocke is decayed.
and

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Ephē. vi.

ii. Ioan. i.

**How greuous
is the adultrye
was puni-
shed in times
paste.
The Egyp-
tians.**

**I wolde all
whores we-
re so serued
now adayes
also.
The Trabi-
ans.**

and by what meanes it is come to passe. What
remayneth now but that some remedy be founde:
And would God that all men woulde employe
they: endeavour in this behalfe. Woulde God þ
whoredom and adultry were so detested among
vs, that it myght not once be named, as þ Apo-
stle sayth. Would God that all whozehunters &
adulterers were so abhorred among christē mē,
that no man would vouchesafe to eate with the
nor to kepe them company, no nor yet to bydde
them God speede. Certes it is a thyng much to
be wondered at, that whoredome shoulde growe
bp into suche heygth, among them that professe
the fruytes of the spirite. But what maruell is
it, seyng that whoredome now a dayes is be-
come, but a lusty courageous pastyme of youth
& reputed almoost for nosynne at all. We read,
that yf a man amonge the Egyptians had bene
taken in adultry, he shoulde openly in the presēce
of all the people haue bene scourged naked wyth
whypes vnto the number of a thousande stry-
pes. The woman that was taken wyth the hymn,
had her nose cut of, wherby she was knowē euer
after to be an whore, and therfore abhorred of al
men. Among the Arabians, they that were takē
in adultry, had they: heades stryken from they:
bodies. Among the Athenians adulterers were
ponysshed by death wythout mercy. In lyke ma-
ner

vnto the booke.

ner is it at this day among **¶** Tartariās, & yet **The Aithents**
 are they Infidels. If a womā among **¶** Germani-
 nes in tymes past, had bene comulcte of adultry, **ans.**
 she had all the hear of her head cut of, beyng stry **The Carta**
 ped starke naked. her husband put her out of his **reans.**
 dozes before his neighbours, and in **¶** syght of al **The Gers**
 t he people he scourged her wth whyppes about the **maynes.**
 cotype or towne, and euer after she was so despi-
 sed, that no man would wouchesafe to marry wth **The turkes**
 her Amonge the Turkes euen at this day, they
 that be taken in adultry bothe manne and wo-
 manne are stonned streyghtewayes to deathe
 wthoute ony mercye. Was it not so lykewyse **The Israels**
 among the Israelites, by the commaundemente **tes.**
 of God? **Leuit. xx.**
Deu. xxii.

Thus se we how whozedom and adultry in
 tymes paste haue bene ponysshed, and yet is in
 certayne nacions, Woulde **GOD** it were not
 laughed at euen amonge them, that moost of all
 ought to mayntayne the purite and clenness of
 matrimony. But the redresse of all these moost
 greuous enormities partayne vnto **¶** ciuile ma-
 gistrates, whose office and duty it is to prouide
 that all whozedom & adultry be banyshe oute
 of the boundes of Christendome, that holy wed
 locke maye once agayne be had in prync, & resto-
 red vnto her olde beauty & pristine glory. Howe
 this thyng may moost conueniently be brought
 to

The ciuile
magistrates
 ought to res-
 dres all enor-
 mities.

The Preface

**General ad-
monition.**

Married folke

Unmarried.

1 Cor. vii.

Single livers

**Cupiens uti-
tare Scyllā
incidit in
Charybdin**

to passe, the hygher powers for theyr wysdome
and discretiō, wherwyth they be endued from
aboue, shall easely consyder. I beseeche God pros-
per theyr moost godly trauayles in these & suche
lyke enterpryses, that vertue maye encrease and
vice decaye. In the meane season it shall be verp
expedient that all men seake to lead an honest,
pure, cleane and godly lyfe, and not suffer them
selues by no meanes to be spotted wyth the fyl-
thy synne of abhominable whooredome. Let the
that be married seake none other straung com-
pany, but let the husbonde be cōtented with his
owne wyfe, and the wyfe wyth her owne hus-
bonde. Let them that be vnmarrped, and canne
not lyue wout þ cōpany of a womā, get the wi-
ues of theyr owne, and so lyue godly together.
ffor it is better to mary, than to burne. And to
auoyd fornicacion, sayth the Apostle, lette euery
man haue a wyfe of his owne, and euery womā
a husbonde of her owne. As for suche as
enterde not to entangle them selues wyth ma-
ryage, but determyne to lead a sole and continēt
lyfe, let them seake all meanes possible to mayn-
tayne the same, as by readdyng the holy Scrip-
tures, by godly meditations, by contynual pray-
ers, and suche other vertuous exercyses, unlesse
whil they abstayne fro þ act of matrimony. Sa-
tan our olde aduersary draweth them vnto all
kynde

unto the booke.

kynde of wickednes, and suche vicious vnclean- **Preachers**
nes, as maye not here wythe honeste be named. **Gouernours.**

Let all preachers also in theyr Sermons exhor-
te & herers vnto purite of lyfe. Let all fathers and
mothers, masters and mistresses with all othes
gouernours se that none vncleannes be vsed a-
mong them that are vnder them. To conclude,
let vs all seake and deuyse all meanes possible, &
holy wedlocke maye once agayne be had in such
honour, that all whozedom, fornicacion, adul-
tery, incest and all other vncleannes maye vterly
be abhorred, detested & hated worse than any ve-
nemos serpent. And to encourage all manner
of persons in this behalfe, I haue sette forth this
Treatyse ensewinge of Christen matrimonye,
whiche teacheth so largely all thynges that per-
tayne vnto that kynde of lyfe, that who so euer
readeth it and practiseth the same. I doubte not,
but as he shal be occasioned to forsake all vncle-
annes, and to embrace holy matrimony, so shal he
be moued to gyue God thanks for the settinge
forth of this lytle worke in our maternall tong.
I beseeche God, that it maye bryng forth the no-
lesse frute, than I haue entended by the settinge
forth of it. For well shal it be wythe Christes
Chyrche, if they maye once se holy wedlocke had
agayne in honoure, and whozedom banysshed
oute of the boundis of Christendome.

This

The Preface.

This lytle Treatyse (moost gentle master
Gyfte) for the honest and ryght hartyp seedshyp,
that hath euer ben betwene you and me, syn a
þ fyrst tyme of our acquaintaunce, & for the qui-
et and godly conuersacion that I haue euer per-
ceaued betwene you and the vertuous Gentle
woman your wyfe, and for the godly institucio
and honest byrnyng vpon of your chyldren, I de-
dicate to you, as a manifest testimony of myne
vnfayned loue and ryght hartyp amite towarde
you and all yours, desyringe you frendely to ac-
cepte this my lytle gyfte, as the present of hym,
whiche though he be absent in body, and far fro
his natyue contree, yet is he present wth you in
spirite, and wyssheth to you, and to so many as
tender the glorie of God, and the promotion of
his holy word, all good, happy, fortunate & pros-
perous thynges in Iesus Christ, our Lorde and
omnisufficient Saviour for all them that repēt
beleue vnfaynedly, and walke accordyng to
his worde, in whome I bydde you all
well to fare. Grace be wth all
them, that loue the Lorde
Iesus Christ vn-
faynedly.
Ame.

The Authoz to the Chyistens Readers.



Amonge other greuous
synnes & shameles blasphemies
which in this last euell & pere-
lous tyme haue sore increased,
(halas therfore) & preuayled vn-
to a great nōber. Thys is not

þ lest, I meane aduoutry with shameles whoze-
dome, & all manner of vncleannes in bayne wo-
des and vncaste workes. All this nowe cometh
bycause þ suche vpres beare no more theyr owne
right names, & therfore doth no man esteeme the
as they are in them selues, and in the syghte of
God. The bloudye murtherer (I nede not here
to speke of a rougher name) is called a good bold
man of his handes. The vsurer is named a good
honest man. To be droncken, is to be mery. To
commit whozedome, is called as muche as to ex-
ercyse the worke of man, and to do as yong fol-
kes that can not lyfte them selues vp vnto hea-
uen. Many there be, þ boast them selues of adul-
try, yea many make but a iest, mockage & spozte
therof. To caste oute vncleanty wordes, and to
syng bayne songes of rybaudrye, is called good
pastyme, yea in many places (the more pittie) it
is come so farre, þ these & such lyke vices are call-
ed no synne, neither is there any thyng rekened

VICES haue
lost theyr na-
mes.

The Authoꝛ.

for syme in a maner, saue only to talke of God
and hys trueth

To talke of
god and hys
woꝛde is coſi
ſed a greaſe
offence.

ffoz no mā is deſpiſed, reproued & reſiſted for
quarellynge, vſurp, whoꝛedome, ſwearynge, ly-
enge, dyonchennies, glotonny, vayne ſonges, woꝛ-
des, talkyngeſ and geſtures. But yf ony man
ſpeake of God, and reproue ſuche conuerſacion
for a vayne and vngodly lyuynge, oz do ſynge of
God, oz meddle woth ſuche ſonges as are made
of ſo gracious woꝛke of the holy Goſpel, agaynſt
falſhode, hypocrify, ydolatry and vice. He maye
not be ſuffered, he ſhall ſoone be deſpyſed as one
that ſlaundereth honeſt folkes, & medleth wiche
newe ſtraunge thynges. Wherefoꝛe ſeyng ſo ſuch
vices haue loſte theyꝝ owne ryghte names: and
ſhame is become honeſte, we haue thys ſcrpte
therof, that the vncleennes of ſhamefull whoꝛe-
dome and aduoutry, is now become altogether
comyn & ſhameles in the woꝛlde. ffoz though
ſome now onely of an euell cuſtome, ſome tho-
rowe the ignorance of Gods woꝛde, reſorte af-
ter vngacious cōpany and foliſh paſtyme, yet
foꝛ the moost parte do they followe whoꝛedome
and aduoutrye in ydelnes, euen of a ſhamefull
wycked purpoſe.

Wycked ly-
uers in wed-
locke.

They alſo that lyue in wedlocke, & committe
neither whoꝛedome noꝛ aduoutrye lyue yet ſo
miſerable in other poyntes, that thozowe theyꝝ
con-

To the Readers.

satisfaction neither God is praised, nor them sel-
 ues set in quietnes of conscience, neither are o-
 ther men edified thereby. hercof spryngeth now
 an horrible blasphemy in the whole congregati-
 on of all estates and lyues. For the chyldre that
 are brought vp in suche abhominacions, & haue
 sene nothyng but vyce whan they also come to
 marriage and common offices, lyue as they haue
 learned, sene, and are accustomed, euen fleshely,
 shamefully, baynely, rudely, vnfrendely, vnma-
 nely, vnchristenly, and plant none other thyng
 saue only that whiche they haue of them selues.
 This commeth also, bycause that wedlocke is
 not kepte as it ought to be, and because it proce-
 deth euell, euen wythout God, and agaynst the
 lawe of equite.

Many knowe not who byd institute and o-
 dayne holy wedlocke, nor what wedlocke is, ne-
 ther for what intente it oughte to be embraced.
 Many haue respecte onely vnto goodes, & they
 maye be ryche, or come into great frendeshyp &
 make an hand. Many take wedlocke vpon them
 as another common custome, because that after
 the course of the worlde, they wyll do as other
 folkes.

Errours &
 booke of as
 testimonyes

Trueth it is, that in many places there is
 earnest preachyng agaynst suche abhominacion
 and vyce, but the worde of preachyng prospereth

To the Readers.

Why this
booke was
compyled.

not on euery syde ffor al dominions, cities, castles, trees and people wpll not gyue place to the hole some doctrine of the Gospell. ffor asmuche also as that which is wrytten, endureth longer and goethe further than it that is spoken, therfore haue I gathereddethis booke concernyng holpe wedloke, and sent it oute in wrytting: specially to the confusiō, dimynishyng and wastynge of al the ffor sayd vncleennes: to the honoure, prayse, commendacion and plantyng of true clenness, ffor the good instruction of synple marryed people: to the intente also that wedloke maye well proceade and be kepte, & that nothyng be done amysse, thoro we ignoraunce or euil custome, or ffor faulte of doctrine. To the intente also that all vertue and honeste maye preuaile, and that men maye walke soberly accor dyng to the commaundement of the Lorde. ffor this is þ wpll & commaundement of the Lorde (as Daule sayth) euen that we shoulde be holy, that we should refrayne from whoredome and vncleennes, & euery one of vs, know, how to kepe his vessel in holynes and honour, not in the luste of concupiscence, as do the heithē, whiche knowe not God. ffor this intent is all our enterpryse, & true chastite & clenlynesse maye be described vnto euery man, & that fylthy condicions may be auoyded God graunt his grace thereto. Amen.

1. Thel ii.

The christen state

Fo. 1.

The begynnynge & fyrste originall of holy wedlocke, whan, wher, how, and by whome it was ordained and instituted.

The fyrst Chapter.



When our Lord Jesus Christ in the citie of Bethelwe, was spoken to in certayne popntes concernynge wedlocke, he hadde a respecte behonde hym in to the olde Testament, & gaue answere

L.iii.

Guts

Of matrimony.

oute of Moses, that he sayd, howe that wedlocke
at the begynnyng was ordyned of God himselfe.
ffor as muche therfore as I nowe also am myn-
ded to speake of the begynnyng and fyrst origi-
nall of holy wedlocke, I knowe no better, thā in
lyke manner to stablysh the same out of þe ryght
excellēt Prophet of God Moses, who writeth &
testifieth in the secōd Chapter of his fyrst booke, þ
God made the mā Adā altogyther perfect, set hē
in the Paradise or garden of pleasure, and after
ward sayd immediately: It is not good that mā
should be alone. I wyll make hym a fellowe hel-
per to stand nerte by hym. ffor whan the Lord
had shapen man oute of the earth, he brought on
to hym all maner of beastes, that he myght giue
euery one his right name, howe it should be cal-
led, & that he might looke vpon thē. But among
thē al found he none apte to be ioyned vnto him
selfe, none that he could set his harte vpon, none
lyke hym selfe, none that he myght dwell by as
by an helper and conforter. And vpon this sayd
God: It is not good, that man should be alone.
And therfore determined he withe hym selfe, to
make an helpe and conforte vnto man. In the
whiche proesse we perceaue already, where ho-
was institut ly wedlocke was instituted, namely in the Pa-
radise of God and garden of pleasure: yea and whan it
was ordyned, even in the begynnyng of þe world
before

The place
Gen. ii.
Plainely
designed

Wedlocke
was institut
in the Pa-
radise

Of matrimony.

11.

before the fall of mā in all prosperite. Of whom also it was instituted even of no Aungel o: mā but of God hymselfe, doubtles to mannes great conforste and healpe. For in as much as god hymselfe sayth: It is not good for man to be aloner. It followeth, that it is good for man to haue his owne lawfull mate. As for that euill which some tyme is sene and found among married parsons, it cometh not chesely of holy wedlocke, but of the misusynge therof, and because men do not as God commaundeth and as they shulde do.

Nowe wyl we farther consyder, howe God dyd institute holy wedlocke, & he hymselfe made a companion for man, and brought him a wife. It followeth thus in Moses: Then the Lorde God cast a slomber on Adā, and he slepte. And he toke out one of his rybbes, and in stede therof he fylled vp the place wyth flesh: And thus orde God make the woman, out of the rybbe that he had taken from Adam. Of this maner dyd god make for man a companion, lyke vnto hymselfe, and mete for hym. Here nowe ought we to consider the occasion, why God made the woman: out of the sleppinge man, and not whyle he was awake. Of the rybbe, & not as well of the earthe, as he had made the man to fore. For all this serueth to the declaracion of our purpose.

First in the slepe of Adam, dyd he set forth the
E. 1116 death

The christen state

death of Christ, out of the which (unto the same
Lorde Christ) there is prepared a pure and holy
spouse in the fountayne of water: thorowe the
worde, as Paule sayth to the Ephesians y^e 5th Chapter.
Of such health and grace of G^od
shoulde married folkes also haue vnderstādyngs
and knowledge. Moreover his mynde is to sig-
nifye vnto vs that in takyng holy wedlocke in
hand, all tēctations shoulde slepe. The ordinaunce
regard, and feare of G^od, ought to ioyne them
together, that are disposed to marry. The wo-
man was taken from and out of the syde of mā
and not from the earthe, least ony man shoulde
thynke that he had gotten his wyfe out of the
myer: but to conside, that the wife is y^e husbon-
des flesh and bone, and therfore to loue her. yet
was she not made of the head. For the husband
is the head and master of the wyfe. Nether was
she made of the feete (as thoughe thou mightest
spurne her away fro the, & nothyng regard her)
but euen out of thy syde, as one that is set next
vnto man, to be his helpe & companion. And as
the bone of the flesh is strong, so ought the hus-
band to be the strengthe, helpe & conforthe of the
wyfe. Therfore was she also taken and created
oute of the ryb or bone, and not out of the fleshe.

But in the circumstance that followeth, shal
euery thing be more playne afterward. For now

it fol.

Of matrimony.

111.

It followeth howe God gaue the woman vnto man, and how that he receaued and toke her.

God brought the woman vnto Adam, and as it is euident in the fyrst Chapter) he blyssed them and sayde vnto them, growe and multiplie, and fyll the earth. Out of the which wordes we may perceaue clerely, that God was the fyrst causer

Adā & Eua
were married
together.

of wedlocke, and fyrst dyd knyt them together, & blyssed them. Nowe as soone as the woman was brought vnto Adam, & gyuen vnto him, he sayd immediately: this is once bone of my bones and flesh of my flesh. Afore dyd Adam beholde & consider all beastes and luyng creatures here vpon earth, and gaue euery one his peculiere name accordyng to his kynde, but among all thynges luyng he found none, to whome he myght beare an harte and mynde, namely to dwell by it, to loue it, and of it to procreate one lyke vnto himselfe. And therfore is it reason, that wythe fyre they be punysshed vnto death, which agaynst all kynde and nature of man, haue to do with beastes, and not only with women.

As soone now as the woman was set before Adā, he knowledged immediately, that she was for his purpose, that he lyked her well, & that he could fynde in his harte to loue her, as one that was of his owne kynde, of his owne bloud, flesh of his fleshe, and bone of his bone. For though he

Occasion of
loue and con
sent into ma
riage.

The christen state

He slepte, and the woman was created out of his
rybbe, yet sawe he well that she was lyke hym &
suche one as he byther to had not found amonge
all other lypynge creatures. God also had plated
the the kynde, the loue, the harte, the inclinacion
& naturall affection that it besemeth the one to
haue toward the other. Lyke as Ada now he had
gyuen all other beastes theyr names according
to the fyrst originall & operacion of theyr kynd,
so gyueth he now a name also vnto the wyfe, &
calleth her Ischa, that is to say, of man, because
she was taken out of the man.

The knotte
& conuauent
of mariage.

The foloweth it farther in Moyses. For this
cause shall a mā leaue his father and mother, &
cleaue vnto his wyfe, & they two shalbe into one
flesh. These wordes doth Adam (or is Moyses)
speake yet out of the mouth of God, & therby de-
clare the dewty knot and couenant of married
folkes, namely that the hyghest loue, bonde and
vnite among them, should be this, that no man
separate them asunder, but only deathe. This de-
clareth he with two speciall poyntes. fyrst, there
is no mā (next vnto God) derer vnto vs by all
reason, the is our father and mother. But whā
they wyll make disorde betwene married folkes,
God commaundeth a man in that behalfe to for-
saue father & mother, & to kepe hym to his wyfe.
The loue therfore in mariage ought to be nexte
vnto

Of matrimony.

iii

unto God) aboue all loues. The seconde: They two, saythe he, shall be into one fieshe, that is to saye, one body. Nowe lyke as the greatest loue, the moost excellent and vnpaynesful seruyce, diligence and earnest labour, is in the partes of a mā's body, one doyng for another, one loupnge, defendyng, helpyng & forbearynge another, sufferynge, also lyke ioye & lyke payne one with another. Euen so ought it to be betwene man & woman in wedlocke. And lyke as the partes of a mans body seperate not the selues one fro another afore death, eue so must wedlocke be a knot vnlooseable. And lyke as the partes of a mans body, whan they are sundred one from another comeaue an excreadyng great anguyshe, doloure and payne, euen so ought it to be an excreadyng greife for marryed folkes to be seperated.

And thus Moses, ouer & besydes that he declarcth & fyrst originall of holy wedlocke, layeth also the foundation of lawes matrimonial, out of the which all other statutes are taken. After the fall of Adā & Eue, there was nothyng added further vnto wedlocke, neyther altered in those thynges that were ordyned, sayyng that, by reason of the fault and synne, there was sorrow and payne layd vpon the both, and vpon vs all. For vnto man it was sayd: In the sweat of thy face shalt thou eat thy bread. &c. And vnto the woman
sayd

The christen state

sayde God: I wyll surely: encrease thy sorow
whan thou art with chyld, & wythe payne shalt
thou be deliuered, and to þ husbunde shalt thou
haue respecte, and vpon his pleasure depende.

Neuertheles thorowe thy vnsayned fayth in Je-
sus Chryst, all these & other grefes are minished
in them that beleue, and therby imperfctenesse
is helped, in so muche that they come to a verye
prosperous olde age many tymes.

Thus much thought I to shew out of Moses
that excellēt seruante of God, whā, where, how,
of whom, & partly for what intent, holy wedlock
was instituted namely, how that God himselte
in Paradyse, at þ begynnyng of the world (euē
in the tyme of mā's innocēcy & prosperite) ordey-
ned thus for the welth of mā, that one mā & one
womā toynded togither shulde be one bodye, one
to loue the other aboue al thinges next vnto god
the one to be coupled to the other without sepa-
ration, one to helpe & socour þ other, and in the
face of God to bring vp theyr chyldre. And this
is in a maner the whole summe of the one parte
of this booke. The seconde Chapter.

What wedlocke is.

For vpon the sayde foundacyon will I laye
& set forth all my worke folowynge. And
first wyll I shewe what wedlocke is. Whā
whan I haue describēd the same, I shall open &
declare

Declare the articles thereof particularly.

That we call wedlock, is in the Germanes wedlocks
tonge called *Ee*, which as it is a very old word,
so is it somtyme taken for a law or statute, som
tyme for a bonde or couenaunte. Thus is the old
testamente called the law or the olde couenaunt,
the new Testament, the newe law or þ newe co
uenaunt: because that ther in consisteth not one
lye the lawe that god gaue to the olde and newe
people, but also the couenaunte whiche he made
with them bothe. The latinistes cal it *Coniugi*
um, a topninge or yokinge together, like as whā
two oren are coupled vnder one yoke, they beare
or drawe together like burthen and wayghte.

Therefore is wedlocke a couenaunte, a cou- *Yoking*
plinge or yokinge together. Nowe yf wedlocke *together.*
be not the couplynge or yokinge together of one
thing, the must it be excepted, from other knyt
tings, and we must geue vnto it the owne na
ture & propertie pertaininge to it selfe. Namelye
that it is a ryghte knotte vnto god acceptable
yokinge together of one manne and one womā
withe the good cōsente of them bothe. Here vnto
also must we adde, why & wherfore they shoulde
and must be yoked together. Euen to the intent
that they maye lyue honestlye and frendlye the
one with the other, that they maye auoyde vni
clennesse, that they maye byrnye vp children in
the

The christen state

the feare of god, that the one maye helpe and conforte the tother.

What wedlocke is.

Out of this maye we comprehend a shorte description of wedlocke, and saie. Wedlocke is a lawefull knotte and vnto God an acceptable yokinge together of one man and one woman with the good consent of them both, to the intent that they two maye dwell together in frendshyppe & honestye, one helping and confortyng the tother, eschuyng vnclennesse, & bryngyng by chyldren in the feare of god & els set it after this maner folowynge: Wedlocke is the yokinge together of one man & one woman, whome god hath coupled accordyng to his worde, with the consente of the both, from thence forth to dwell together, and to spend theyre lyfe in the equall partakynge of all suche thynges as god sendeth, to the intent that they maye bring forth chyldren in the feare of hym, that they maye auoyde whoredome, and that (accordyng to Gods good pleasure) the one maye helpe and conforte the other,

The thyrde Chapter.

The declaracion of wedlocke thus described.

Nowe wylle we playnely open euery parcel of the sayd description from article to article, & (witness of the scriptures) proue and establissh the same, wher neede is.

¶

Of matrimony.

vs.

ffirst that wedlocke is the couplyng together of one man and one woman, not of one man & mo women, or of one woman and mo men, the Lorde himseife affyrmeth it Math. xix. and so is it wyptten also in the seconde of Genesis. Nowe where as some of the holy fathers had more wyues than one, those were but the Actes of certen priuate men, and not such general examples, as are thorowly to be followed.

Agayne, the priuate dede of some, or of many men, make no common lawe. The Lorde in the fore rehearsed place of Mathew, byd alleadge & reneue y^e olde lawe of mariage agayne. Therfore he that nowe wyll bypnyng in the multitude of wyues, shall follow more the rule of Mahumet, thā of Christ.

Whosoeuer by pokynge, topyng, or couplyng do I vnderstande not only an outwarde dwelling together, but also an vniforme agreement of mynde, & a comon participacion of bodye and goodes, for as much as the Lord sayth playnely: And they two, shall be into one flesh, that is, one body. But of this we shall speake further afterward, whā we come to treat of the consentynge.

ffurthermore, wedlocke must not onely be a couplyng together, but it must also be such a couplyng together as cometh of God, and is not contrary to hys worde and wyll. ffor where as certayne

The chrissten state

Textour men do alleadge out of the holy gospell (what God hath coupled together, let not man separate) & conclude thereon, that whan two parsonnes come once together, & the one hath taken the other, it must nedes be fast, & no man maye breake þe band. Such mē haue not so good respect to the wordes of the Lorde, as they shoulde. For the Lord sayd not: what so euer is coupled together, ought not or maye not be separated. But

Let not man
separate &
God hath
coupled toge-
ther.

thus he sayd: What God hath coupled together let not man separate. Therefore must it be considered not only whether two parsons come together, but muche rather whether it be done wth God or no. That thyng is wth God, which is not done agaynst his commaundement & worde.

There be many whome God coupled not together, but carnal lust, money, good, flattery, drō kennes, a fleshely arme and frendeshyppe, where God is not thought vpon, & therefore synne they the more agaynst hym. It is wyrtten in þe fyrte Chapter of Genesis: The sonnes of God sawe the daughters of men, that they were fayre, and toke vnto them wyues such as lyked thē. Wherby euery man maye perceaue, that ther was loue & lust, a consent & couplyng together, but therefore plesed it not God. The same maner of wooynge dothe the Lorde recyte also in the xliiii. of Mathew, and sayth: As they were in the dayes afore

Of matrimony.

bss.

afore the floude, they dyd eate, they dyd dryncke, they marryed & were marped, euē vntyl the day that Nohe entered into the Arke, & they regarded it not, tyll the floud came and toke them all a-wayne. Thus also shall the cōpyng of the sonas of man be.

There is no man nowē so dull, as to thyncke that it is synne to marry. Therfore was not that reprehended as though it were a synfull & vnright thng to marry, but because they came not togyther after the worde of the Lorde, yea rather they followed theyr owne tētarions as I sayde afore. Wherfore Esdras dyd separate diuers marriages, yea euē of those that bore a good affectiō & one to the other, & were coupled togyther. For it was not God, but theyr owne tentarions that loyned thē. Esdras p. x. chap. The pōkyng thā of marped folkes togyther must be framed ryght accordyng to the word & wyll of god.

W12017emēē

The fourth Chapter.

The ryght couplyng togyther of Christen folkes in mariage.

Certayne poyntes now shall I set forth, to the whiche those faythfull Christen men must haue respecte, & entende to take holy wedlocke vpo thē, accordyng to & wyll & plesure of god. ffyrst though mariage also concerne the soule and inwarde man, yet pertayneth it lyke-

D.1. wyse

The christen state

Statutes & lawes matri- to the outwarde thynges, that are subdueth
monfall ma- to the hygher powers. ff or where as saythful ru-
de by rulers. lers haue ordeyned, good apte, and conuenient
 statutes and ciuile lawes, suche ought no reason-
 able Chyristen man to resist, but muche rather
 is he bounde to obey them, lyke as the holy Apo-
 stile Peter hath wyrtten and taught. i. Petre. ii.
 We ye subiectes (sayth he) to all ciuile ordinaun-
 ces of men for the Lordes sake. The hygher pow-
 ers haue authorytte to make Ciuile lawes in out-
 warde thynges. And who so withstondeth such,
 bothe wythstonde the ordinaunce of God, and
 therfore shall God ponysh hym, as Paule testi-
 fyeth. Roma. xiii.

Religio and
saythe must
be conserued

Secondely, the Lorde saythe. Deutero. vii.
 poure daughters shall ye not gyue to theyr son-
 nes (meanynge the vnfaithfull & Infidelles) and
 theyr daughters shall ye not take for poure son-
 nes. Therfore in goynge about mariage, a chry-
 sten man must fyrst looke that in handfastynge
 hymselfe to a woman he make no diuorice of the
 true sayth, or brynge it into parell. ff or it follo-
 weth in the lawe. ff or they shall make your son-
 nes to fall away from me, and to serue straung
 Goddes. And then shall the indignacion of the
 Lorde ware whotte ouer you, and destrope you
 shortly. Neuerthelesse yf there be no daunger of
 faulping awaye from Goddes trueth, or of hur-
 tynge

Of matrimony. biii.

tyng the same, then (concernyng marriage) it ma-
keth no matter though the partie dwell amonge
Infidelles, or come of vnfaithfull fathers and
mothers, ffor Booz, whiche was grandfather
to Jesse Dauids father, married a Cananite of
Jerico euen with, whom the Euangelist recy-
teth in the Genealogy of Christ Iesu mat. i. ffor
she was right faithfull, & abhorred al ydolatry.

Elles yf there be parell presente, that the one
shalbe carped away vnto errour, then hath not
onely the lawe in the olde Testamente spoken
there agaynst, but Paule also commaundeth in
the second to the Corinthyans the sixte chapter,
sayeng: Beare not a straung poke with infidels.
ffor what felowshipp hathe righteousnes wpyth
vnyghteousnes: What company hathe lyghte
with darkenesse: What concorde hathe Christe
wpyth Belial: Or what parte hathe the beleuer
with an Infidell: How agreeth the Temple of
God wpyth Idolles: Ye are the Temple of y ly-
uynge God. &c.

Marriage is a comon participacion of mynde
body, & goodes. Now sayth Paule: What vnpyte
can a faithfull beleuer haue wpyth and infydel?
The vnbeleuer cleueth to vnyghteousnesse, to
darkenesse, to ypocrysy, to erroure, euen vnto
the deuell and to ydolatry. Agayne: the faith-
full beleuer despyseth, abhorreth & condemnethe
D. ii. all

The christon state

all such thinges, loueth righteousnes, the trueth
of the Gospel, the lpyght, euen the Lord, and hath
God lpyng in hym. How wyl these two now
drawe one yoke, whiche are of suche a contrary
mynder. To drawe one yoke, is a maner of spe-
kyng, and is as muche to say, as to haue fellow-
shipp, and to yoke the selues together in wedlock.
To beare a straung yoke, is it to take an vnfaith-
ful mate, or one to gyue ouer himselfe vnto such
thynges, as maye alienate hys mynde fro God
& his trueth. And verely what womā so euer ta-
keth an vnbeleuyng mā, must drawe after hym
in vnbeleuz, yea & do, se, & heare that whiche is
cleane contrary vnto sayth, and hurteful to her
soule. The chyl dren also shalbe brought vp in in-
fidelite. And though it come not to passe whyle
the parentes be alpyue, yet happeneth it after the
death of the saythfull. Whyle such yoked folkes
also are alpyue, there is no tranquillite: & finally
the beleuer must be in continuall discorde wpth
the vnbeleuer, or els must he graunt vnto her &
so do agaynst God, agaynst his own soule, and
agaynst his conscience. Therefore must we take
good aduysment afore hand, lest we yoke oure
selues, our frēdes or our chyl dren wth vn sayth-
ful people, to the great hurt of our selues & ours.

What it is
to beare a
straung yoke

In objection

Thou wylt say: ff or as much now as I haue
an inswell to my mate, I perceaue that they can
be

be no mariage betweene hym and me, therefore
 wyll I departe from hym. To this doth Paul
 aunswere the. i. Cor. vii. yf a brother (that is to
 saye a Christe man) haue an vnbeleupng wyfe
 & she be content to dwell wyth hym, let hym not
 departe from her. And yf an womā haue an vn-
 beleupng husbonde, & he consent to dwell wyth
 her, let her not departe from hym. For the vnbe-
 leupng husbonde is sanctified by the wyfe, and
 the vnbeleupnge wyfe is sanctified by the hus-
 band. Els were your chyldren uncleane, but now
 are they holy. But and yf the beleupng departe,
 lette hym departe. A brother or a sister is not in
 subiection to suche. But in peace hath God cal-
 led vs. &c. We must therefore put a difference be-
 twene it that is done already, and it that is yet
 to do. A wedlocke is it (no doubte) that after the
 common custome and law is openly and iuste-
 ly celebrated, of every man esteemed for wedlock.
 But yf in the same there be any erreure or ble-
 mysh, that erreur should not be defended or bro-
 ught into other mariages. Neyther oughte men
 therefore immediately to conclude & saye: Anye
 vnsemyly mariage is therefore no mariage at al.

Wherefore, whyle the matter is not yett past,
 every man ought to beware, that he nether hys
 be snared in daunger. We can note well the ble-
 myshes of the body, much more ought we to con-

The christen state

sidre the blemysbes of the soule. We should take ensample by Salomon, seying it is manifest, vn to what poynte the vnbelaing women brought hym, although he was the wysest amonge men vpon earth. But when the matter is done alre- dy, let euery mās mynd be to kepe that thyng þ God hath called hym vnto, and do that mooste conuenient is, makynge faythfull prayer vnto God, and follovyng the counsayle of the holpe Apostle Peter, whiche (1. Pet. iii.) he gaue to the women that haue vnbelaing husbōdes, sayt: Let the wyues be in sublercion to theyr husbō- des, that euen they which beleue not the worde, maye without the worde be wonne by the good conuersacion of the wyues, when they se youre chaste lpyng in the feare of God.

It pleased not Paul, that in wedlocke al hope should be sodenly cast of for vnbelaues sake, and vyolence ministred to seperacion. For in þ fore recyted place to the Corinthians he sayth after this manner. For what knowest thou woman, whyther thou shalte saue the man or no? Or þ manne, whether thou shalte wyne the woman or no?

Wherfore he that is snared in such a case, let him call vpo God, and lye in his fear, in fayth fulnes, in pacience, in long sufferynge, in discre- cion soberly and in vnsayned loue. Yet let euery

Christen

Of matrimony.

r.

Christen mā take hede, that for his wyues sake he consent to none ydolatry, neyther despyse him selfe wiche the woordes of onbelife. Lette every man remember the woordes of the Lorde: Who so loueth father or mother, wyfe or childe, sister or brother, londe or substance, more then me, is not worthy of me. But let hym alway cry vpo God for succoure, counsaile, conforste and helpe. So shall he saythe fully not onely shewe hys louynge hyndenes, but also fynde remedy, and declare hys healpe.

The fyfth Chapter.

To a ryght mariage, must chyldre also haue the consent of theyr parentes.

Moreouer lyke as God & saythe shoulde not be denyed or forsake wythe þe mariage, eue so they whiche are nexte to god (as father & mother ought not to be neglected & despysed. For though God sayd: A mā shall forsake father & mother, & kepe him to his wyfe, yet those his woordes in þe same place, are concerninge mariage þe is made akredy (what duty they þe are married owe þe one to þe other) & are not touching the contractyng of wedlocke, that chyldren may mary, without the respecte, knowlege or cōsent of theyr parentes, vnder whose authorite & iurisdiction they be. And I wonder what the papist call bokes & learned men dyd meane, when they

D.iii. taught

The christen state.

taught that the consent only of both the parties
 doth make the matter, & coupleth the together in
 marriage: The consent of þ parents also, say they
 is good with all, but whan they two haue consen-
 ted, and one hath taken the other, þ knot can not
 be vnknpt, neyther maye the parentes seperate
 the from a sunder. Wher as lawes both natural
 (diuine specially) and ciuile, require the parentes
 consent to the chyldrens marriages: In so much þ
 they iudge the promyse to be of no value, which
 is made without the knowledge of the parentes
 yea & that also in those chyldre, which as yet are
 not come to theyr yeaes, & are yet vnder the tuti-
 cion of theyr elders. For in as much as the chy-
 dre are not yet come to perfecte discrecion they ca-
 not contracte marriage which requireth vndersta-
 ndyng, yea they can nether consaye nor helpe the
 selues. So þ in this behalfe þ consent of theyr pa-
 rentes is not only necessary but also good & pro-
 fitable for the, As for prync contracts which are
 not made according to the lawes, they haue euer
 bene reiected, neyther were they acceptable to a-
 ny man, saye vnto suche as were ignorant and
 vncured. For why: for the moost parte they are
 made of some fond affectiõ, yea knauery, falschod
 & disceate is commonly the doer, to perswade, & by
 wordes to take yong folkes in the snare. Many
 prync contracts are brought to passe wth flattery,

Many con-
 tracts.

Of matrimony.

II.

wyth dronckennes, wyth rewarde & promyses,
wherby young ignoraunt people are utterly be-
gyled & destroyed. To gyue liberte & licence vnto
suche, is euen as muche as to gyue a mad mā a
sword, & a knyfe to a yong chyld, yea a verye sla-
ndering is it & a dishonouryng of mariage. Diso-
bediēce of chyldre also toward theyr parentes &
tutours, hath euer bene reprehended among all
naciōs. God cōmaūdeth and sayth: Thou shalt
honour thy father & thy mother. Nowe both the
obediēce or disobediēce of y^e chyldre at no tyme de-
clare it selfe more than in contractyng of wed-
locke. Greater honour canst thou not shew vnto
thy parentes, than whan thou followest the
herein: neyther greater dishonoure than whan
thou herein resistest them. Esau displeased bys
parentes verye sore, in takyng his wyfe wout their
cōsent. Jacob followed theyr mynd & was cōmē-
ded. This commaundement also of honouryng
our parentes, dyd our Lord Christ right saythful-
ly, cōmit vnto vs. Math. xv. In the. vii. of Deu.
doth God gyue this charge vnto his people, say-
enge: You shal not marry your sonnes & dought-
ters to the vndeileurs. By the whiche wordes
we maye well vnderstande, that the authorize of
marrýng yonge folkes, lyeth in the parentes &
not in them selues. Wherfore Abraham before
the lawe charged his seruaunt Eliezer, that con-
cernyng e

Note.

Exod. xx.

Thy chyldrenne
must honour
theyr parentes.

Isaac.

The christen state

cernynge the contractynge of mariage betwene Isaac & Rebecca he shulde do his message wythe Bathuell and not specially wythe Rebecca herselfe. The seruauent also dyd hys earande to the parentes and not to the daughter, althoughe he founde her alone wythoute by the well spyde (and had tyme, place and occasion sufficient so to do. This lawe dyd Sampson obserue. Iudicij. xiiii. ffor though he had found & spied a damsell that pleased hym, yet he toke her not, but fyrst shewed hys parentes, brought them wyth hym vnto her & toke her wyth the knoweledge and consent of hys father and mother.

Sampson.

**Note thys
pcepte.**

In the seconde booke of Moses, the. xxi. Chapter doth God commaund thus. If a man begyle a mayd that is not betrouthed, and lye with her he shall endote her, and take her to hys wyfe. If her father refuse to gyue her vnto hym, he shall paye mony accordynge to the dowry of virgins. Here dothe GOD gyue the father authorite to take hys daughter from the man, to whome she is promysed els by the lawe. Therfore maye the parentes drawe the chyldren agayne to theyr iurisdiction. ffor this is a singuler great thynge, that the father hath the authorite, to take his forced daughter from the man, and to wythdrawe her from hym, to whome she was promysed by the lawe. In the fourth booke of Moses the thyrty Chap.

Of matrimony.

ris.

to Chapter it is wrytten thus: If a damsel vow
a vo we onto the Lord, & bynde her selfe beyng
in her fathers house and vnmarrped: yf her fa-
ther heare her vowe and bond whiche she hath
made vpon her soule, and hold his peace thereto,
then all her vow and bond which she hath made
vpon her soule, shall stand in effecte. But and
yf her father forbyd her the same day that he hea-
reth it, thā none of her vowes nor bōdes whiche
she hath made vpon her soule shalbe of value. &c.
Although nowe in these sayde wordes of God,
there is no marryage but vowes expresse and
named, yet is it an euident testimonye, that no
chylde which is not yet come to hys yeares, and
is yet vnder the tuition of his parentes, hath
auctorite to vowe, bynde, or alter it selfe with-
out theyr consent, yea yf any suche vowe or alte-
ration do chaunce, & hat then the parentes haue
auctorite by the lawe of God to lette and
hynder the same. For in as muche as God per-
mytteth to vnbynde it, and wyl not that it shal-
be of any effecte, whiche without consent of the
parentes is promised to hym selfe, no doubt, he
wyl not that it shall stande immutable whiche
in disobedience is wysfully done without the pa-
rentes consent.

Chylde may
make no vo-
we nor pro-
myse wthout
the parentes
consent.

The holy Apostle Paule in the fyrste Chap,
of the fyrst Epistle to Timo, amonge many other
griuous

The christen state

Of stealers greuous synnes, rekenethe also the stealynge away of men, whiche is a shamefull vyce, whan mens children, seruantes or suche other folkes as belong vnto them, are caried awaye or entpyfed fro them, Whan a wicked, sotel & shamelesse woman, entpyceth an ygnoraunte yonge mā fro his father, which with great expenses trauayle & labour hath brought him vp, whan she blyndeth him with loue, and at the laste getteth him awaye vnder the title of mariage: Or whan a wanton and fayre tongued fellowe entpyceth a bamesell from hyr mother, and than (vnder the tittle of mariage) conueyeth her awaye, what is it els but menne stealynge.

Thus I trust it is manifest out of gods word and the lawe, that to the lawefull mariage of the children, the consente of the parentes also is necessary, and that the chyldren oughte not to cast theyr parentes a syde: & yf they do, that then the parentes maye refuse and dysanull the chyldrens promyse.

The ciuile lawe.

The cyuple and Imperyall lawe requyrethe also the consent of the parentes, as it is manifeste libro Pandert. xlii. Justinian the Emperour Instit libro .i. tit. xi. wyrteth after this manner, lawfullye & ordinatellye do they contract mariage one with a nother, whiche come together after the comaundementes: & lawes yonge men whā

Of matrimony riiij.

whan they are olde ynough to take wyues, and
yonge women whan they are of conuentent age
to take husbodes: but so that they haue the cōfēt
of theyr parētes, vnder whose auctorite they be.

That this shalbe so, wylleth and charge the
lawe couple & naturale in so much that the fa-
thers cōmaundement must go before: These be
Iustinians wordes, which are so manifeste and
euydēt, that they nede no further declaracyon.

Vpon this do some men thinke, that theyr ma-
riage is no mariage, & that the one of the shulde
nowe be separated frō the other seying it is so lōg
sens they were cōtract agaynst the wpll of theyr
parentes. But such personnes ought to consydre
that theyr parentes dyd not put the frō a sūder
& therefore is theyr wedlocke now a lawfull wed-
locke, inasmuch also as in proceſſe of tyme theyr
parentes were reconcyled. And though it were
not so, yet openly accōrdyng to the custome of
the comen lawes were they permitted to mary,
& were solemnly receaued in to wedlock, bypynge
honestely together, haue had chyldren, exerceysed
all deuoties of mariage. Therefore ought they by
reason to cōtynue it yll in theyr matrimony & s
al poyntes to applye the selues to y feare of god

Some turne the selues another waye & saye
Thowse such lawes are the pooze snared, that
they can neuer come to anye riche mariage, for
the

Of matrimony.

the rytche wyl not geue they: chyldre to the poore
Wherby it may easely be perceaued, where the
shoo wzyngel he them, that resiste thys aunciente
good and reasonable lawe. They: harppunge is
vpon they: halfe peny, they: mynd is to be riche
with mariage: neyther are the sacrificed to haue
take awaye the chyld agaynst the fathers and
mothers will, but agaynst they: myndes woide
they haue the good also. These take not the chylde
because of mariage, but for the goodes sake.

Thus doth inquite discloose it selfe, that a man
maye well perceauie, what it is that some menne
seake in mariage. A reasonable manne whe-
ther he be rytche or poore wyl allwape haue re-
specte vnto the feare of god, to honestye, to faith-
fulnesse, to labour and vertue, and not to the
bagge of moneye. Themistocles despyred rather
to haue a wyfe, discrete and a prudent personne
then one that was rytche. But whoso hathe
more respecte to worldly substaunce, then to ho-
nestye and knowlege, is a shamefull personne:
lyke as he also that hyghly esteemeth suche a mā's
frendshyppe, and despyreth it for monyes sake.

Nowe be as be maye: Who soeuer is greued
with this lawe to wchynge the consent of the pa-
rentes, let him laye awaye hys gredeye desyre, hys
bragging and his fond affectyon, and lette hym
haue respect vnto god and vnto equityte. Lette
hym considre well the worde of the Lord. What

Notr.

Themisto-
cles.

Virtus post
nummos.

Of matrimony.

xliiij.

thou wylte not haue done vnto thy selfe, that do
not thou to othyr. So shall the law be more lichte
vnto hym, and the more easy to beare.

The syete Chapter.

The parētes ought not to constrayne theyr
chylde to matrimony, nether to marry thē
afore thy tyme.

In this poynte also ought not the parētes to
take to much vpon thē selues because of theyr
authorite, nether to abuse it, or to compell
theyr chylde, eyther because of fylthy aduanti-
tage or lothesomnes in takyng payne) to let him
go, & haue no respecte vnto hym. For an vngod-
ly and vnhappie thyng is it in the cause of mary-
age to cōpell a yonge mā agenst his wyl, to take
suche one as he hath no harte vnto. For in mari-
age ought to be the full consent of both parties, & good ad-
uise the consent of theyr parentes. I p̄suppose also monicion.
whā a son or doughter are come to theyr yeares
& ful discrecion, but are of theyr parētes in y^e me-
ane season not looked vnto, & so afterward with
a good aduise & deliberaciō do honestly marry to-
gyther. Then ought the father well to conside-
re, that thorow hys owne wrongful & vnrightheous
demeanour, he hath lost his authorite as towe-
chyng byndyng & breakyng of that marriage.
For seyng that the parentes do not looke to the
chylde, nor make such prouision for thē as pa-
rentes

The chriſten ſtate

rentes & tutours ought to do (& therfore are be-
come nothyng leſſe the the parentes) why would
they the require of chylde ſuch obediēce, by the
whyche the chylde in myght fall and perſhe in þ
dauinger & ſnare of the dyuel: In ſurge cauſes ve-
rely is not a Chriſten man ſubiecte nor bonde,
in as muche as all the lawes of God do extende
& ſerue for the honeſte. welſare, and preſeruatiō
of man, and not for his deſtruccion. It hath oft
tymes bene founde in dede, that ſuche mariages
contracted euen agaynſt the wylles of ſuche vn-
ſapthfull and couetous parentes, haue ben pro-
ſperous, holy, and acceptable vnto God. Not w-
ſtandpng my purpoſe is, nother to cōmende the
foolyſhe affections, nether the wicked & wanton
behauoure of certayne ponge wylfull perſonnes
that feare not God. In ſumma, the meaſures
ought here to be a lyke longe: euen thus, lyke as
the chylde muſt haue reſpecte to theyr parentes
& not wylfully deſpyſe them or caſt them of: So
ſhulde not the parentes wpthout any petie com-
pell theyr chylde to marriage afore theyr tyme
neither wychedly neglecte them, nor leaue them
vnprouided for in dewe ſeaſon. Good lawes,
juſt rulers, the feare of God and diſcreciō, ſhall
moderate this matter well ynough. Hereof alſo
ſhall we treate moze largely, in the Chapter of
the conſentpnce.

ffurther.

Of matrimony.

rb.

Furthermore the age or yeares of the chyldre must well be considered of the parentes. For an unnaturall and dishonest thynge is it, to mary younge folkes, whiche yet haue not attayned to theyr lawfull and iust yeares. Many great sicknesses do spring therof. Yonge mothers also haue no iust strenght, nether to nourish nor to bring forth frute. And sometyme hath it chaused that they haue dyed of theyr impotent chyldre. A pynclose the chyldren whiche were borne of chyldre became sycke and feble: It shall also not be comely for Christen menne, to haue lesse discrecion herein, then the Iethen, whiche haue had great respecte to the age and yeares. For Plato, Aristotle and Ihesodorus appoynte the age of seuentene yeares to yonge women. Some there were that to yonge menne haue appoynted the age of nyntene or twentye yeares: for in those yeares be the powers somewhat strengthened, and decrease not then thoroowe marriage, as they do in weake folkes. But herein maye every manne behaue hymselfe after the best & moost honest manner, accordyng as the kynde, complexion & cause requirerh.

¶ The seventh Chapter.

¶ Of the iust consent of both parties into marriage, and howe that marriage oughte to be free and vncompelled.

¶ 1. To

The chriſten ſtate

To the ſayd poyntes alſo muſt euery Chriſten man (whan he contracteth marriage) haue good reſpecte, namely þ his wedlocke be accordyng to the common lawes that it hynde not þ true beſeue that it be done w the know ledge of his parentes, oz of them vnder whose iuriſdiction he is, and that he marry not in the forbidden degrees of conſanguinite oz affinite. We ſpdes all this, and ſpecially is required the free hartp coſent of bothe the parties, as it is recited in the diſcription. Wedlocke muſt be coupled together with the good conſent of both the parſonnes. Concernyng the ſame good conſent, wpll I nowe gyue this ſhorthe inſtruction.

The conſent

This conſent, is that ouergyuyng a graunt of thy harte, whan vnto thy choſen ſpouſe thou promiſeſt and gyeſt thy ſelfe ouer in wedlocke and in the hygheſt loue a felawſhpy that maye be vnder God. In the loue and conſentyng of harlots there is alſo an earneſt fauoure of þ one loue towarde the other, but that is carnall and kyched, therfore both the dyuell knyt that who- riſhe and vntu:uſty knot. The conſentyng into marriage ſpryngeth out of gods ordinaunce and leaneth vnto honeſte. For an ordinate and pure loue is it that ſhe beareth towarde her choſen, by hym her deſyre to remayne w the mynde bodye and good (accor:dyng to the worde of the Lorde)

to

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to serue hym, to shewe her trouth plyghte vnto hym, to suffer well and woo wyth hym. As lyk as it followeth also in the description. That vnto they: ende they dwell styll togyther, and spende they: lyfe in the equall partakynge of all suche thynges as God sendethe. Therefore is it God hymselfe that knytteth the knotte of mariage.

And whorps he, carnall, and affectionate wyll, spryngeth of vicious lust and vanite, & hath not respecte to the glozy and ordinaunce of God, but vnto bewty or to other lyke transitory thynges. And as soone as the same fayleth, or yf he once myslyke her or se a fayrer, than fayleth the wyll and mariage also. But the wyll of lawfull mariage (as I sayd afore) consydreth the ordinaunce of God, regardeth honestye, and continueth in loue, euen in aduersite as well as in prosperite. Herein also differeth the consentynge in mariage from naturall inclinacion. A naturall thyng is it that two parsons which are of lyke kynd and complexion, of lyke nature and disposicion, of lyke maner and occupenge, shoulde beare more wyll the one toward the other, than they do that haue no mutuall fellowship herein. Yet is not this wyll comparable to consentynge into mariage.

Notwithstandynge suche proportion in kynd helpeth muche (no doubte) to a more stedfast vntie & consentynge togyther in holy wedlocke, & ther

The christen state

For it is very good for the same. And to be shor
a matrimoniall consent is the same herte, dispo-
sition & loue, that Adam bore toward his Eua.
He behelde all other creatures, and noe lyked hi.
But as soneas Eua was set befoze him, he sayd
This same is once bone of my bones, and flesh
of my flesh, that is, she hath my hart, my mynd
and my bloud. &c. as it is sayd in the fyrst chap-
ter. ffor her sake thought he that a man shoulde
forsake father and mother and kepe hym onelye
vnto her he knowledged that she was one body
wpyth hys, then must it follow also, that she had
lyke mynd hart & wyll. ffor neuer one body hath
two contrary wylls, but one body hath one wyll.
And of God hymselfe is the same wyll planted
and mygtely conceaued in man, for it exerciseth
it selfe strongly, & preaseth after his lyke. Ther-
fore was it ryght spoken of the of the olde tyme
home that maryage is prepared of God for all
men. Herof cometh it that many straunge mary-
ages are brought to passe not inordinately tho-
row the workyng of god. But are take in hand
and do not prospere, for God hath not so ordi-
ned it. In the .vii. Chapter of Tobie doth the an-
gell saye, & Sara the daughter of Raguel shoulde
haue Tobias, bycause she was appoynted hym
of God, and therfore dyed the seuen men to
whome she was promised one after another.

In

The wil of
marriage com-
meth of god.

Maryages
are appoynt-
ed and pre-
pared of god

Sara.

Of matrimony rbi.

In the. xxiij. of Genesis, Whan the father and mother of Rebecca perceauedde the wonderfull Rebecca. worke of God thowowe the message of Eliezer, they sayde: This cometh of the Lorde, therfore we can saye nothynge agaynst the, neyther euell noz, good: there is Rebecca before the, take her, & go thy waye wyth h.r. &c.

Whereoute it is easpe to vnderstonde, that mariage ought to come of a free herte, and neyther to be constrayned and compelled of the parentes, noz of other menne. ffor in as much as wedlocke requirerh both the parties good cosent which no man can gvue, but only God, the parentes maye not compeell the chylde, but haue respecte to gods ordinance, & to the ryght ordinate consente of the parties, and conside whether it be or no. Bathuel and Labin had respecte to the ordinance of God, and whan they sawe y same power before theyz eyes, yet sente they for theyz doughter Rebecca, to knowe her wyll also. And whan she of her owne free mynde haddz sayde yea, than was she fyrst sente awaye vnto Isaac her spouse. Thus haue we before our eyes many ensamples, wherby we may learne what misery & wretchednes foloweth oute of an vnwyllynge and compelled mariage. And therfore it were a great deale better for rulers, to loke fyrst that no manne shoulde compeell his chylde, then

Note well.

The chrysten state

that they them selues afterwarde (when the matter is almost past remedy, & hurte foloweth vpon hurt, shuld haue ynough to do wyth lytle pꝛofyt, and yet wyth much disquietnes.

The inordinate
affectio
of yong fol-
kes.

There muste the chyldren looke also, that they fall not immediately to discord for this matter, and violentlye despisinge theyꝛ parentes (make haste to theyꝛ owne great hurte, & persuaide them selues to be endewd wyth a wyll from G D D, which of God is not planted in them, but cometh of theyꝛ owne inordinate affection. ffor it happeneth oft tymes, that a chyldre taketh suche a fashyon in hande as ought not to be, and displeaseth G D D, and namely he goeth about to haue suche a parson as is not for hys honestye. As whan a yonge woman wyll neades haue a rrottous, wyllfull whoꝛehunter and wayster, oz suche one as is forsworne and hath begyled many other. Or as whan a yonge man wyll nedes haue a vayne, wanton, fylthy, &c. (herein to prevent the harme that myght come therof) the parentes oughte to make obieccion, & to dispoynthe them of theyꝛ purpose. Yet should they not therfore compell theyꝛ chyldren into other mariages to the whiche they beare no harte nor wyll, but discretely enforme them, gyuynge them good instruction, to gette that frowardnes from them but godlye to deale wythe them for theyꝛ owne wealth

wealth and honeste.

It chauncethe sometyme that the parentes the The inordi-
selues deale not well, neyther seake honesty and nate affectio
equite, but only they: owne inordinate affectio of parentes,
and wyckednesse, where as sometyme the chyl-
dren are more reasonable, and make obiectio to
they: parentes, comely and wylth good manner.
It fortuneth also many tymes that the parentes
styrke styll to they: owne frowardenes, to they:
folthy desyre of lucre and wyckednesse, and go
about to delyuer they: chyliden forth in the bar-
gayne. The chyliden therfore sometyme (for as Unreasona-
much as they are come past they: yeares) beynge ble parentes
constrayned by suche violence, do aduisedly and ought not to
in honeste prouide for the selues. In suche a case haue they:
vexely ougjt not the hyer powers to suffer that wylles.
such unreasonable parentes as feare not God,
should haue they: wylles.

For lyke as the inordinate affection of the
chyliden is not to be permitted, whan they wyl
nedes haue suche parsonnes as be to they: owne
destruction: So can no equite allowe you, O pa-
rentes, that for your couetous lucre sake, do set
poure owne fleshe and bloud to morgage. poure
opinion is (happely) to make sure prouision for
them, but seyng poure enterpryse cometh not
of God, neyther leaneth vnto honeste, therfore
do ye but sell them away. Let euery mā therfore

E. liii. haue

Marke wel.

The christen state

haue respecte to God, to honeste and to the right
consent so shall God suffer no man to miscary.

The eyght Chapter.

The occasiōs of wedlocke, why & wherfore it
shulde be contracted.

And to þ intent that the sayd consent maye
yet the better be consydered, I wyll yet fur
thermore (by the worde of God) declare,
the occasiōs of marriage, why and wherfore it
was ordyned, & to what purpose it shulde be con
tracted, that euery manne maye vnderstande to
what thyng he consenteth, whan he graunteth
vnto marriage.

To brynge
forth chyldre

The causes of marriage are orderly sette and
expressed one after another in the description
therof, in the second Chapter: fyrst of all, they
that are saythefull, do marry, to the intent that
they maye brynge forth and haue chyldren togy
ther. This cause is expressed and grounded in
the wordes of God followynge: And god made
man vnto hys owne ymage, in the ymage of god
made he hym, man and woman created he them
And God blyssed the, & sayd vnto them: Bzowe
and multiply, and fyll the earth. They therfore
that are beleuers, do marry to the intent þ they
maye haue chyldren. They knowe well also that
to be frutefull or barren cometh of God. Ther
fore do they knoweledge that they haue not the
chyl-

Gene. ii.

Of matrimony.

rix.

chyl dren of them selues, but of God. And this cause is no small nor lyght thyng. For to haue chyl dren is the greatest treasure. For in the chyl dren do the parentes lyue (in a maner) euē after theyr death. And yf they be well and luckely brought vp, god is honoured by them, the publique weale is auanced, yea all men (theyr parentes also) fare the better for them. They are theyr parentes confor te nerte vnto God, theyr ioye staffe, and vpholdyng of theyr age.

What a treasure it is to haue frute.

The vnbeleuer regardeth not this cause, but feareth he shall haue to many chyl dren, puttech not his trust in God, wyl not giue hymselfe to laboure, and therfore lacketh he the honour and good, y groweth out of this frute vnto the faythfull, whose harte & lust, is set with hys marriage to please God, and to plante & byrnye forth profitable frute vnto men, yet happenethe it many tymes, that euen they whiche feare God, are dysapoynted of thys frute, and that verely because that they (not without the ordinaunce of God) shulde haue no chyl dren togyther whiche thyng the faythfull also doth patiently take at y hande of God gyuynge hym thanks for that in troublouse tyme of fampyn, battayle, persecucio & pestilence theyr crosse is so muche more thesper to carry, as well as he (to whō God gyueth chyl dren) doth earnestly thāke hym for makynge hym frute full.

The vngodly hate to be frute full.

The chryſten ſtate.

full. Of all this haue we a notable enſample in the thre holy Patriarches, Abraham, Iſaac & Iacob, whiche is moze manifeſt vnto euery man, than that we nede to ſpeke further therof. Therfore though he thys cauſe ſayle, ſo that God wyll gyue the no chyldren, yet is thy marriage righte in the ſyghte of God. For there be other cauſes alſo, for the whiche wedlocke was ordeyned, and for the whiche it is contracted.

To auoyde And namely it is contracted lyke wyſe of the
whoze dome: ſaythfull, to the entente that they maye auoyde whoze dome and all maner of vncleannes. Thys cauſe alſo doth Paule laye before the Corinthians in the ſpyrit Epistle the. vii. Chapter & ſayth It is a quiet and commodious ſtate for a man, not to toweche a woman. But to auoyd whoze dome, let euery man haue a wyſe of hys owne, & euery woman her owne huſband. he ſayth it is a quiet ſtate of lyuyng for a man not to touche or lye wth a woman: yea if God haue graunted hym & gyuen him the gyfte, that he may wel and without turning, lyue chaſte & vnmarrjed. But if a man or woman maye not ſo do. God hathe gyuen the the medicine of marriage, & wyll not eſtyme the worke therof, as ſynne, whoze dome, vncchaſtite or vncleanneſſe. For he ſayth playnely let euery mā haue his owne wiſe, & euery womā her owne huſbond. To be theyr propre owne or
pecu.

Note.

peculiar maketh & mariage. As for harlottes & vnchrystes, they are not peculiar propre or owne one to another, but borrowed & lent for a tyme.

It foloweth yet more playnely in Paul, how that he not onely vouchsafeth the worke of wedlocke to them that be married, but commaundeth also (yee and taketh away the priuate power of either of them both therein) & sayeth clearly, that neither of them maye denye vnto the other the dewe worke of matrimonye. Let the husbände, (sayth he) geue vnto the wife dewe beneuolence. Likewise the wife vnto the husband. And this with comelye wordes expresth he the actuall worke of mariage which certayne of the Corinthians, of a speciall chosen holynesse & false fayned clenlynesse, had vtterlye denyed vnto theyr married spouses, thinking therby to be very hoie, clene and spirituall. But Paul commaundeth the to mary the one to geue dewe beneuolence vnto the other no doubt for the auoydng of who:doz & eschuiug of vnclennesse. For it foloweth in Paul immediatly after: The wyfe hath not power of hir awne bodye, but the husbände: Lyke wyse the husband hath not power of hys awne bodye, but the wife. Wherby he forbiddeth, that neither of the shall denye his body vnto the tother. For they two, sayth the Lorde also, are one bodye.

The worke of matrimony is no syn.

Marke wel.

Math. ix.

Hereof doubtlesse dyd the holy & godly lerned
bishop

The chriſten ſtate

**Sapientia
suis,**

byſſhoppe take the ſame whypche he ſpake in the great couſaile at Nicea, where as he ſayde, that it is clenneſſe alſo, a man to lye wpyth his owne married wiſe. For Paule in the ſame chapter ſpeakynge of wydowes & wydowers ſaith that it is good yf they ſo remaine, but immediatlye addeth he therto, ſayenge: Neuertheleſſe, yf they can not abſteine, let them mary. For better it is to marie the to burne. And within a litle after he ſayth moreouer: But and yf thou take a wiſe thou ſynneſt not. Beholde, what could be more clerely ſpoke: To mary (ſayth the Apoſtle) is no ſynne, then muſt it folow alſo that the worches of mariage are not ſynne, not of the felues but becauſe of the mariage ſelfe & gods ordinaunce.

**Virginite is
a holy & ex
cellencthing.**

And that more is then all that we haue yet ſpoken of, it foloweth farther in Paul: And yf a virgyn mary he or ſhe ſynneſt not. For euery man knoweth well, howe holpe and excellent a thing virginite is, & yet ſayth Paul, that a virgyn ſineth not yf he or ſhe loſe theyr virginite in mariage. The muſt it folow, that god rekeneth not the worke of mariage for ſynne & vncleennes

**Deflowering
of virgins.**

But ſynne and wicked vncleennesſe is it to com mytte whozedome. For yf the & abhominable is it to force or baggyle a virgin. For Paul ſayth further more in the. xiii. to the Heb. Mariage is to be had in reuerence & honour amonge all men &

the

Of matrimony. xxi.

the bed of them that are married, is vndefyled.
 As for harlottes & aduoutrers, God will iudge
 the. How much more will he iudge them that ra-
 uyshe virgyns? Job saith in the. xxi. Chapter
 I made a couenaunte with myne eyes, that I
 wolde not loke vpon a virgyn. For howe heuie
 is the punishment of god frō abouer: And what
 inheritauce and rewarde geueth the almygh-
 tye from an hy: Destroyeth he not such vnchris-
 tes: and casteth he not out the that medle witye
 such wickednesse. &c.

Th: wise man Salomon sayeth Prover. v.
 Beglad with thy marped wife, whom thou hast
 taken in thy youth, & loue her as a deare choyse
 hynde. Let hye brestes satisfye the at all tymes,
 and relopse styll in her loue. For why shuldeste
 thou come nye an harlot (my sonne) and haunt
 the bosome of a straunge woman: In the which
 wordes, Salomō like as Paule also cōmendeth
 and prayseth the loue and worke of mariage as
 cleynnesse, but draweth men from whoredome
 as from it that is nothing but fylthy. Therfor
 (doutelesse) mariage was instituted to auoyde
 whoredome and vnclennesse and the worke of
 mariage is rekened of God for no synne. All
 which thinges I haue the more largely spoken
 of, & proued and confirmed the same with holpe
 scripture: And though I dyd not gladlye take in
 hand

The christen state.

hand to wype of this matter yet haue I done all this to helpe many snared cōscientis, whiche without occasiō thorow the ignoraunce of gods leaue and lawe do piteously trouble and vexe themselves here in. I hope therfore noman wyll mysconster me, seynge I haue spoken nothyng but that which Paul dyd wype afore.

Measure of
shamefast-
ness.

And in all this matter is it well to be considred that like as shamefastnesse, comlynesse and tēp-
erance is good in euery thyng, so is it good here also and excreadyng necessary. Wedlock is hono-
rable and holy, therfore must not we as shame-
lesse parsonnes cast awaye good maners, & be-
come lyke vnresonable beastes. God hath geuen
and ozdened mariage to be a remedy and medicy-
ne vnto our feble and weake flesh, to swage & dis-
quietnesse therof, & to the intent that we should
be cleane and vndefiled in spirite & in body. But
yf we rage therwith, & be shameles in our wor-
des and dedes, then our mistē perauince & excess
maye make it euell whiche is good, and desple it
that is cleane. Paule also is content, that as cō-
cernyng the bed, married folkes vpon a due occa-
sion, may ly the one from the other. But so, & it
be wth the good consent of them bothe, And y^t not
alwaye oz longe, but only for a tyme, lest the di-
uell be busy, & tempte them with whoredome oz
vncleannes, oz decaue them wth aduoutry.

The

1 Cor. vii.

Of matrimony.

xxiij.

The thyrde cause is this: Euen to the entent þat the one maye be an helpe & conforte to the other accordyng to the wyll of God, auoydying solitarinesse. Whiche the Lorde expessed wth these wordes. It is not good for manne to be alone, I wyl make hym an helper to be nerte vnto hym. And wthin a whyle after, he saythe moreouer. They bothe shall be one fleshe, or one body. So that lyke as in the partes of a mans body there is a mutuall healpe or participacion of the one toward the other. Euen so ought it to be also amonge marryed folkes. The one ought to be an eye, eare, mouth, hand and foote to the other. In trouble, the one must be the cōforte of the other. In aduersite must the one be the others refreшыng, pea & in all theyr lyfe must the one be the helpe & socour of the other. And these are the causes why wedlocke was ordeyned, and wherfore they that are saythesfull beleuers do marry, and þat occasions whervpon þat cōsent bothe leane & rest.

The nynth Chapter.

The ende scrute and commendacion of holy wedlocke. Howe blyssed, honourable & good a thyng it is.

By this now is it easy to vnderstand what is þat ende, vertue & scrute of wedlocke, & how holy, profitable & good a thyng it is. This is þat ende of mariage wherupon it leaneth. Not
to

The chrylten kate

to be alone, but to haue a cōpanion in this lyfe,
that wyl helpe to beare wealch & woo, euen such
one as thou canst fynde in thyne harte to loue,
and of whome thou arte loued agayne, that by
the same thou mayst fynde a medicine and swa-
gynge of the weakenes of thy vniquiet flesh, and
so voyde whoredome and all fylthy iuynges, to
brynge vp chyldren vnto the prayse of God, and
to the publique wealthe, pzoft and conforthe of
thy selfe, and other thy neyghbours. &c.

The opera-
cion of wed-
locke.

Wherefore the vertue, operacion, effecte, and
fente now of mariage, is to confort, mayntayne
helpe, counsaile, to clense, to further vnto good
manners, honeste and shamesfastnes, to expel vi-
cennes, to auauince the honour of God & the
publique weale, and to sette vp many suche ver-
tues moo.

Wedlocke is
holy and ho-
morable.

Hereof commeth it that wedlocke is a great
worke and holy ordinaunce of God, whiche despy-
leth o: vnhaloweth no mā, saue hym that taketh
it vpon hym w an vncleane harte. Whome (to
saye truth) (not the mariage, but his owne vice-
bednes despleth. ffo: it is alwaye holy & right in
it selfe, & all such as receaue it wyth true hertes,
doth it allowe & brynge to honour. It hath euer
also bene of an excellent estimacion & had a glo-
rious name of all prudent people, in so muche
that Paul durst boldly saye: Wedlocke is hono-
rable

Of matrimony.

trill.

table among all men, or in all the worlde.

ffor wedlocke dyd God institute by hymselfe: & not by his Angels or holy mē, as he dyd oger good statutes & ordinaunces, yea euen at the begynnyng toke he it in hande in Paradise that garden of pleasure, no doubte, for the commodite & not for the grese of man. Wythoute Paradise were all other ordinaunces made, but euen in Paradise was wedlocke ordeyned. And yf all ordinaunces haue theyr propre commendacion & honour of theyr fyrste begynner of the antiquite, of the place where they were made, or of y proufyte that they bring. Then verely is wedlocke moost worthy of prayse & honour, as a thyng instituted of God hym selfe, euen in Paradise, at the begynnyng of the worlde, for the wealth and commodite of man.

Marthe we.

Therfore in mariage lyued the holpest, the moost vertuous, & wyfeste & moost noble n. & yd erth: yee the holy ghost is not ashamed, euen in the fyrst boke of the byble, very playnely to tathe & wyte nothyng els for the moost parte, then of marriages, chyldren, or bythes, and suche othre poyntes of householdyng in wedlocke. Adā was a married man, so was Enoche, Nohe, Abrahā, Lothe, Isaac, Jacob, Josaphat, Job, Moses, Aaron: And so were other Regentes, Judges, Priestes and kynges, Josue, Gedeon, Phinees, Sa-

Genesis.

The old pater aches, iulges, kynges, prophetes & priestes were married mē.

ff. much,

The christen state

mucl, Dauid, Ezechias, Josias, Oseas, Isaias,
and other Prophetes mo. Dauid commendeth
the state of mariage as a singulare blyssynge of
God, whiche he sendeth to them that loue him, &
whō he loueth, & sayth. Psal. cxviii. Blessed are
they all that feare the Lorde, & that walke in his
wayes: for thou shalt lyue woth the thyng that
thou hast gottē thowowthe labour of thyn owne
handes. & how blyssed & happy arte thou: Thy
wyfe is as a frutefull vine that standeth by thy
house syde: Thy chyldren round about thy table
are euē lyke Olive trees newly planted. & o thus
shall he be blyssed & feareth the Lorde. &c. and this
is the cause that the wyues of the olde testamēt,
toke it for a great dishonour & plage, whan one
of thē was at any tyme barren or vnsfrutefull.

Matt. i.

Luke. i.

Joan. iii.

In the new Testamēt it was & good pleasure
of our Lorde Jesus, to be bozne in mariage, for
the virgyn Mary was marryed vnto Joseph of
the house of Dauid, yet cōceaued she of the holye
ghost, & brought forth her chyldre beynge a virgyn
her selfe, & remainyng a virgin. The fyrst mi-
racle that oure Lorde Christ dydde. The same
wrought he at a weddyngge, & namely suche a mi-
racle as is able to gyue cōsolacion in marpage,
that euen in thynges pertainyng to this tempo-
rall lyfe) God wyll not leaue them vnprouided
for, that mary in the feare of hym & in the sayth
of

Of matrimony xxlii.

of his eueralsting worde: pee that he both can & will turne the vsfauery water of all trouble, into theswete wyne of gracious comferte. The holy apostles & preachers of Iesus Christ had wifes, as Paul the Apostle. Phyl. iiii. reporteth of him selfe as Peter and the other Apostles. i. Cor. in. ix. and as Luke. reporteth of holy Iohn. lxxv. Act. xxi. And Eusebius. Eccles. hysto. lib. iii. cap. i. xx. Paul calleth thes doctrine that inhibite & forbyd mariage, the doctryne of the deuell, and saith. i. Tim. iiii. Thespite speaketh evidently, that in the later tymes some shall departe from the faith, and shall geue hede to disceatfull spretes & to deuylissh doctrines: thow they that are lyers in ypocrisie, and gaue thes consciences marked with an whot yerne, forbidding to mary. &c. Therefore foloweth it that the doctryne which doth set forth and knowlege wedloke to be holy, honorable, profitable, necessary and good, is gods doctrine, euen true and good, holy, and vndefyled.

The. v. Chapter.

How shamefull, vycious and abhominable, the synne of whordome is.

Add to the intent that the praise honour goodnesse & comendacion of holy wedlock may the more clearly appeare, I will now set whordome ryght ouer agaynst it on the other

A great comferte of married folke.

The christen state

fynde, and declare how shamefull, vncleane, & abominable it is before god & all honeste: That yowth may loue the honoure of god, and auoyde dishonesty: & yf euery one may eschewe vncleane whozdom, and betake hym to holy wedlocke.

Whozdom
defyleth the
members of
Christ which
is thy owne
body.

Paul the chosen man of god writeth thus to the Corinthians: Flye from whozdom. All the synnes that a man doth, are without his bodye but who so committeth whozdom, synnethe agaynst his owne body. And immediately afore the sayd wordes, he expresthe the vnderstodding of this sentence, & sayeth. Know ye not that your bodies are the members of Christ: Shall I than take Christes members, & make them the members of an harlot: God forbid. Paul then whā he spake those wordes (All the synnes that a mā dothe, et c. had reserue vnto wedlocke. For lyke as wedlok maketh of two personnes or bodies, one personne and one bodye. Euen so lykewyse the spirituall marriage, namely the receauynge of gods grace, in that we are baptysed into christ and become Christen maketh one body betwene Christ and vs beleuers, so that we be called and are in dede Christes members. Nowe lyke as he yf is married (yf he take another besyde his wife dothe synne agaynst his owne body: Euen so lykewyse doth that Christen mā synne agaynst his owne body, yf he commytteth whozdom. For

he

Of matrimony.

rrb.

he dishonoureth the grace of Christ, & despoyleth the holy couenaunt made betwene Christ and him. ffor it foloweth in Paule: Knowe ye not, that he which ioyneth himself to an harlot, is become one body ffor they two sayth the lord shall be one flesh, or one bodye. But who so cleueth vnto the lord, is one spyrte. Neuertheles thorow whozome is the sprete banished and excluded. ffor thy sprete, herte and mynd that ought to cleue vnto y lord, is ioyned to y harlot, withe whom thou art one and incorporated Therfore they that comytte whozome, do spurne agaynst the couenaunt and spiritual marriage, where with we must be ioyned vnto Christ.

Furthermore it foloweth in Paul: We knowe whozome ye not, that your bodies shuld be the temple of the holy goost, which is in you who ye haue of god, of his owne. & y ye are not in your owne power: ffor ye are dearly bought. Wherof it foloweth constantly that they which comytte whozome, do dishonoure and waiste away theyz owne bodies. ffor they geue ouer theyz membres, yee theyz hert and mynd vnto whozome: And yet Christ for his honoure & our cleynesse dyd bye the same, and that not with mony, but with his owne bloud. It foloweth also, that they which are giuen vnto whozome, be vnder the great plague of god. ffor Paul saith here, that Christe mens bodies
f.iii. are

The christen state

Whoredome
defileth the
temple of god

Spynge for-
nication is a
venious sin.

Whoredome
shut me oute
of heauen.

are the temple of god the holy goost. Thus saith
he. 1. Cor. iii. If any man defile the temple of god,
him shall god destroye. Is it not an horrible de-
fyllonge of gods temple, to set that vicious harlot
Venus, euē in the place where god shuld reigne
with his sprete, & to be toyued & do seruice vnto
her with body & soule: Let them come forth now
that wyl alway excuse synge fornication, as
though it were not synne (or at the leest not so
greate syn) one synge person to abuse another.
Paul the Apostle of Christ saith, that whor-
dome deuydeth vs from God, breaketh the coue-
nant which we haue wth God, spyleth and
robbereth god of that which is his, mysordreth the
membres of god, maketh of christes membres & mem-
bers of an harlot. 2. defyleth and unhaloweth the
temple of god, the therfore that wyl folow whor-
dome, shal god destroye. Yf all this be to be este-
med but a small thinge, then do I confesse, that
whoredome and fornication is euē as lytle a
synne, as vicious wayne people do make it.

It is more then ones also, that Paul him selfe
shutteth whoremongers out of heauen, who so
beleueth not my wordes, let him reade. Rom. i.
1. Cor. in. v. and. vi. Gala. v. Ephe. v. i. 1. Tess. iiii.
To the hebrues he saith plainly, that as for
whoremongers & aduouters, God wyl iudge
them. What can be more sayde: Yf thou not
with

Of matrimony.

xxvi.

Wp̄thstondyng all this, wylet yet say, that whoredome oꝝ foꝛnicacion is no synne, then cꝛpeth the holy Pꝛophet Esaye that horrible woo vpo the and sayth, Esaye. capit. Woe vnto you that call euell, good. & do ye not knowe, that euell nowe in this tyme, God doth soze punysh whoredome as a great vice: Paule sayth. 1. Corin. x. Lette vs not comitte whoredome, as some of them of olde dyd, & were destroyed in one dape a great nōbre. It is euident what slaunder & dishonour, Samson brought vnto hym selfe, specially to the glōry & name of God among Gods enemies & hys, & among all the children of Israel to his bolde and viciuous whoredome, & howe shainefull an ende he made by the means of the same harlot.

In the syfth of the Pꝛouerbes of Salomon ^{Whoredome} saye after this maner: The lyppes of an harlot ^{spoylethe a} are as aswete droppynge hony co. . . be, and her ^{ma of his ha} throte is softer then oyle: but her end is bitterer ^{nestle body &} then death, & as sharpe as a two edged swearde. ^{good.}

Her feete lead vnto deathe, & her pathe draweth vnto hell. Therfoze se that thou go not in vnto her, nether draw nygh to the doores of her house, lest straungers haue thy substaunce, and lest the cruell gette thyne encrease. Wp̄th: fewe wordes doth Salomon describe the shoꝛte and swete discreatfulnesse of whoredome, which yet leaueth be hynd it a perpetuall bytternes, and bꝛesely he she

ff. iiii. wꝛth

The chriſten ſtate

The French
pockes, how
it ſpall come

toeth, howe that whozedome deſtroyeth in ſoule,
in honoure, in body and in good. As for enſam-
ples, we neede not to ſette forth any, there are to
many beſore oure eyes, the more pitie. The ſto-
ries do teſtify, that the ffrenche pockes came of
an harlot into the worlde thoroꝝe whozedome.
howe many a man hath conſumed all his ſub-
ſtaunce & goodes wꝝth harlottes, and at the laſt
hath ben hanged, drowned or headed: &c.

Whoremeng-
ers haue no
reſt.

Yet go the ſhameleſſe harlots forth ſtyll into
theyꝝ owne perdition, vice & abhominatiõ, yea &
vnder take to blaſpheme wedlocke, & ſomwhat to
excuſe theyꝝ owne miſcheſe. Therfore talke they
of muche trouble that is in wedlocke. And as for
theyꝝ whoꝝſh lyfe, it is nothꝝng elles but open
byce & abhominacion beſore God and all honeſt
people. Fylthy is fylthyneſſe ſtyll, althoughe the
fylthy ſworne deſpyte therein. They ſpeke much of
euyl wyues, which whan ſome men had taken,
they coulde not be ryd of them wꝝthe any fayre
means. And yet can they not leaue theyꝝ vayne
crafty & vnſaythfull harlottes, of whõ they theꝝ
ſelues are mocked, and ſcorned to the vttermoſt
yea & are fayne to ſuffer more of ſuche vicious &
fylthy bodyes, than any man doth of his honeſt
wyfe. They ſpeake much lykewyſe of byꝝngꝝ
vp of chyldeꝝ which are borne in wedlocke. And
yet they them ſelues in whozedome are fayne to
byꝝng

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xxvii.

byringe vp the bastarides that they haue gotten, lyke as afore tyme they were wont to bylde ma- met houses & felde Chapelles; wythe collections and gatherynge of euery man.

They speake of muche trauaile and careful- nes. howe the housholde must be brought vp and prouided for in wedlocke. And yet the dotynge fooles them selues are sayne to noutrysse those shamefull harlottes wythe muche greater care, and yet be afrayed, that whan they haue done theyr best, the greedy sacker wyll not be fylled, and that the fylthy strumpette wyll yet byringe forth a greater rekenynge vpon thy trencher, and all to get the bagge of money into her owne hâdes. Moreover among whores is waystyng and ex- penses moost regarded, nether art thou welcome but thy money. No more money, no more loue. I must haue the money & purse, sayth the harlot take thou thy cloke and thy baggage. Lette ano- ther come that hathe more money, for he hathe bene in the bath, and is dispatched. Thus maye he byte hys lippes and cratch his pate, and take that for his farewell that he getteth of his harlot.

Whores are insatiable & haue nether enough.

The ende of whoredome is beggerie.

They complayne moreover of the cryeng of the chyldren in the nyghtes, and how that mari- ed folkes can not slepe, but must watche by the means therof. And yet the dotynge fooles them- selues go all the nyght long vp and downe tho-

lowe

The chriſten ſtate

to the ſtretes, & kepe the dyuels watche, wth the payneſſes, froſt and vnreſt. Let no reaſonable manne therfore be ſnared ſtyll in whoꝛdome by ſuch harlottes, to the ſlaunder & diſhonoure of holy wedlocke. Whoꝛdome (no doubt) hath muche moꝛe diſquietnes, anguiſhe and trouble, then hath the holy ſtate of marryage. The payne alſo that is in marryage, is godly and honeſt. God gyue the ſuche patience, ſtrength and good wyll vnto the faythfull, that they canne eaſely awaye wth the all manner of coniugale cares. As for harlottes, they are the dyuelles martyrs, and haue alwaye diſhonour and ſhame.

Stewes.

Where as certayne men ſaye: if whoꝛdome be ſo great a ſynne before God, & byꝛng ſo much vice and miſchiefe wth it, why do ſome hyghe rulers and pꝛelates of the world the mayntayne open ſtewes: To that I anſwere: Many thyn- ges are ſuffered, that ought not ſo to be, and yet for ſufferyng therof are the ſufferers neuer the better. But let thoſe pꝛelates & regentes of the world make aunſwere vnto God for theyꝛ owne acte. God hath commaunded the and vs all: Thou ſhalte not commit whoꝛdome. Let euery Chriſten man folowe him, what ſo euer other folkes ſuffer oꝛ do. The holy Apoſtle Paul ſayth: Let neyther whoꝛdome noꝛ any vncleenneſſe be once named among you, as it becommeth Sayntes. Ephe.

Of matrimony. xxvliij.

Eph. v. Chap. Now yf amonge Christen folke as an holy people that is cleensed thoroꝝ the bloud of Christ there may no whoꝝdome be named, much lesse no doubt e ought vycious steeves to be set vp and openly mainteyned, for a playne shame is it and a manifest confusion.

Let them therfore that maynteyne such shameful houses, looke well to themselves, how and what answer they will geue vnto God for this their acte.

They that saye they are suffred for auoyding of greater incōuenience, let them considre whether, they meane to put awaye a worse thinge with an euell, be a meane that is comely and pleasur vnto god: or whether God hath at any tyme commaunded or geuen lycence, to suffice and maynteyne open and shameles whoꝝdome, that virgins maye be the lesse forced & deflowred or that yet worse thinges be not committed of wilfull persones: Paul saith. Thou oughtst not to do euill, that therof might come good except thou wilt be dampned iustly. Roma iij We fynde daylye by experience, that the same way helpeth not, & that there are whoꝝ houses and in the meane season the worse thinge, not eschued, And therfore euell with euell, and vyce with vyce do runne together, so that abomination and myschefe pꝛeuaileth. Wherefore let
every

The chriſten ſtate

euery reaſonable Chriſten man ceaſſe now from
bpye, bzaule who ſo liſt: yf thou wilt do that god
cōmaundeth the, & the thing wher of thou mayſt
haue worſhippe & welſare in the ſight of God &
honest people, then medle not with harlottes,
nether come at the ſtewes. Mayntayne th: not
and uſe them not. But to auoyde whozedome,
let euery man haue hys owne wyſe and euery
woman hir owne huſband.

Objection.

Yee but it is not mete for euery man to mary
Many pooze mariages make many beggers.

Ther is no man compelled to mary, nether yet
afore the tyme, nor whan thou haſt not a conue
nient cauſe therto. Onely yf it be not mete for
the to be vertuous, it ſhall be no vyceous thinge
to mary. Now yf thou thinkeſt it wyll not fra-

Marke wel.

me with the to mary, then leaue thine who:do-
me alſo. And then we are agreed. For goddes
ſake man, kepe thy ſelfe honeſte, ſober, pure and
cleane, vntyll the tyme that it be mete and expe-
dient for the to mary. Thou wilt ſay: halas we
are but fleſh and bloud. Iaſwere: were not our
fore fathers fleſh & bloud alſo: dyd they thertfore
continue ſtil in child hode: Or hauited they har-
lotrye in the meane time: Beholde the example
of Iſaac, Iacob, Joſeph and other excellent men,
whiche married not tyll they were of a good & per
fecte age, and yet neuertheles ſpent they: yowth
vertuouſly

Of matrimony itit.

ber tuously in cleynnesse of lyfe. Therefore shulde oure yowth feare God lyke wise as they dyd, haue Gods commaundement before theyz eyes, call vpon God for grace, auoyde ydoleneffe & all that maye prouoke to an vnclenly lyuynge: but contrary wise, geue them selues to labour, and respyt manfully in tēctacion. But now we fynd it other wise, for oure yowth hath lytle respect vnto god & his cōmaundementes, calleth not vpon God, goeth vp and downe ydle, haungeth euell company & dronkenesse. Hereof cometh it now that they can not refrayne, & they thinke that they must nedes folowe harlottes still, or els haue wyues, & yet can they nether labourer ner get theyz lyuynge. And thus came they to naught: therfore is it theyz owne vnrchristyenneffe and not holy wedlok that destroyeth them.

Doth not the haunting of harlotes make beggers also: Whence come then such swarmes of Whatiage
(saye they)
maketh man
a begger. beggers & wretched poore people: Eue of whome get they that mischefe for the most parte. And this doth no mā esteeme ner considre. But whā a good vertuous yong man which is come to his age, doth honestly mary, then is the walet brought before him, to feare him, or els to withholde other mē frō holy wedloke, and to make the cōtinue still in who: dome. This cā the sotil deuell do, Ther ych, faithful & almighty God ord

HEUER

The chzisten state.

Whozdome neuer fayle any mā, that seketh him in trectise be
 leffe, that laboureth faith fully, and that is ver-
 tuous and honest, Let nomā therfore besnared
 styl in synne. To be shorte, whozdome with dra-
 weth & separateth the mynd frō god, maketh vs
 to breake our couenante, dishonoureth the gra-
 ce of God & mēbres of Christ, robbeth God of
 that which is his, vnhaloweth the tēple of god,
 & plucketh vs vtterly with sprete & flesh into the
 myze & into all fylthynesse, maketh vs of men,
 beastes defyleth body and soule, taketh frō vs all
 oure substaunce, honestie and good, shameth de-
 stropeth and carpyeth to bell wpyth wzechidnesse,

**Manion con-
 sayle.**

miserie & sorow. Contrary wise wedlok delpye-
 reth vs ones from all suche inconuenience. And
 therfore is it a myserable thyng, that all thys
 wpyll not be consydred, and that yet also there be
 olde men, whiche esteeme whozdome to be no
 synne, and taske so lightly and wantonlye ther
 of before yong people, that youth beyng prouo-
 ked for warde in their wicked purpose, are now
 the more hard harted and obstinate therin

Eph. vi

Deare children, harken ye rather vnto Paul
 the electe seruaunt of god wiche speaketh out of
 the holy goost these wordes: Be ye sure, that no
 whozmonger oz vncleane personne hath in her
 taunce in the kyngdome of Christ and of god.
 Be not disceayned wpyth vayne wordes. ffor be-
 cause

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xxx.

cause of such thynges commeth the wrath of god
vpon the chyldren of vnbefese. Marke this well,
and remeber it. God wyll not regarde the wan-
ton and vyle communicacion of such, so tyght as
they make it. Wherefore yf ye wyl escape y^e wrath
of God, then kepe your selues from who:rdome,
and marry at your iust age.

The .xi. Chapter.

How shamefull & wycked a thyng aduoutry
is, and howe it hath of olde tyme bene puny-
shed byther to.

And lyke as who:rdome hath ever ben take
for an abhominacion, among all honest
people in y^e whole worlde, eu^er so haue they
estemed aduoutry to be a thing much in dis-
shamefull & vtterly to be abhorred: in so much that
all vertuous rulers, yea & that euen among the
Ieth^e haue punyshed it wyth y^e payne of death.

Whā Abraham came wyth Sarai hys wyfe
into Egypte, and the Egyptians thoughte that
she had bene Abrahams sister, they toke her and
brought her to the Courte vnto kyng Pharao.
But the Lord punyshed Pharao & all his house
wyth the great plagues, bycause of Sarai, and yet
committed he no hurt with her, and that he dyd
was done of ignoraunce. For whan he vnder-
stode that she was Abrahams wyfe, he sent for
hym, and sayd: Why hast thou dealt thus with

Howe God
plaged ad-
uoutry befo-
re y^e law cam
wrytten.

The christen state

I goodly ex: me.
ampl.

Wherefore toldest thou not me, that she was thy wife: Why saydest thou vnto me, that she was thy sister: There hast thou thy wyfe, take her, & go thy waye. And seying it is thus it maye well be considered, & God is much more displeased wth the that wyllyngly comit aduouterp.

Marke this
well: & once
be ashamed
ye wylfull
whoremong-
ers.

In the twentysse Chapter it is wrytten that at Gerar, Abimelech & kyng of the Philistines toke Abrahams wyfe, as Pharaos had done before, and it appeared vnto the kyng in a dreame, and was sayde vnto hym: Beholde, thou arte but a dead man, because of the woman, whome thou hast taken, for she is another mans wyfe. And yet hadde Abimelech committed no actuall dede wth the her, no more the Pharaos had done afore. Therefore sayde God also afterwarde: yf thou doest not deliuer her agayne vnto Abraham, be sure, that thou shalte dye the death, and so shall all that thynke is. W^{ch} not God wth these wordes declare manifestly, what sentence and iudge ment he hath gyue vpo aduouterers: Wherefore Iosephe, whan he was prouoked of hys Lordes wyffe to accōplish her wyl, sayd: My Lord hath comitted all thynges vnto me, sauyng the only, for thou arte hys maryed wyfe. Howe shoulde I then do so great hurte, and synne agens^t Gods Genesis. xxxi.

Job saythe in the. xxxi. Chapter: yf my hart hath

hathe lusted after my neighbours wyfe, or yf I haue layed wayte at his doores, than let my wyfe be another mans harlotte, and let other men lye wyth her. herewith doth Job knowlege it to be reason, that he be measured wyth suche measure as he hath giuen vnto other men. If he had broken his wordlocke, whiche thyng yet he dyd not, syth the punishment of aduoutry is a meate that euery man can not chewe, let euery man consydre by hym selfe, howe lothe another man wolde be therof: & let hi not touch another mans wyfe, so shall his also not be medled wyth all. It follo- weth in Job: for this is a wyckednesse & synne that belongeth to the Judge, yea a fyre it is that consumethe all togyther, and plucketh vppe all a mans substaunce by the rootes. With the whiche wordes Job dothe knowlege, that aduoutrye is suche a vice and wickednesse, as pertainethe to the Judge, that is to saye, oughte by ryght to be greuously punished of hym whiche be in autho- rite (if they were not aduouterers the selues) for it is a fyre that consumeth altogether, both body honeste, and good: mynde, harte & welfare. And all this was ecrepsed & practised, afore the lawe was giuen to the people of Israel by Moses.

And in the law doth God appoynt a certē punishment for aduoutry among other transgressions and sayth. Leuit. xx. Who so comitteth aduoutry
 The punishment of aduoutry in the law of God.
 G. i. wyth

The chriſten ſtate.

with any mans wyfe, ſhall dye the death both of
manne and the woman, becauſe he hath broken
wedlocke with his neyghbours wyfe. And Deut
xxii. is the ſame lawe recited agen, & confirmed.

**How aduou
try was pu
niſhed among
the hethen.
Lex Lepre
ianorum.**

Nether was aduoutry ſo ſore puniſhed among
the people of Iſrael onely, but alſo the heithen
vſed mortall executions therof. Thys wyll I
nowe declare oute of the hystories & credible wri
ters. Whā any of the Lepreians were taken in ad
uoutry, they were bounden, & carryed thre dayes
thorowe the cite, & afterwarde (as longe as they
lyued) were they deſpiſed, & with ſhame & cōfuſi
on, reputed as perſonnes deſolate of all honeſte.

**Lex Zalen
ci.**

**A good enſa
ple for noble
men.**

Among the Locreſians dyd Zalecius for hyd ad
uoutry vnder a great punyſhment. The trans
greſſours cauſed he to haue both ther eyes thruſt
oute. And whan his owne ſonne was taken in
aduoutrye, he badde them put oute hys one eye
as Judges & the tother dyd he hymſelfe put oute
as a father. In the dayes of our forefathers, the

Germani,

noble Germanyes (afore they came to Chriſten
ſapthe) the punyſhmente of a woman that brake
wedlocke, ſtode in the power and aucthorite of
her huſband. And at the leſt he myght ſtrype her
oute of her clothes, thruſt her out of his houſe, &
beat her openly with roddeſ in the Citie or tow
ne, euen befor her frendes. &c. as Cornelius
Tacitus makethe mencion, who alſo wrytethe

theſe

Of matrimony xxxij.

these wordes: Among the ther was none þ laughe
ed at þ mysdede: & to desyle or be desyled, was na
med among the to be as much, as not to do accor
ding to þ co:ur:se, maner & custome of the world.

Marke now well in how much better case
they stode, then we, whiche laughe at all synne &
byce: pee all abhominacion, as fightinge, war
rynge, whoze huntynge, wedlok breakinge, mas
king mōmynge, to much d:ynking, excesse inea
tinge, & all vncleennesse do we excuse with these
wordes. It is þ maner & comen course so to do

Lex opilia

now in the world. Opilius Marcius the em
perour of Rome, vsed to punishe aduouterers
with fyre ff or the whō he found in aduoutre,
caused he to be bownd and to be burnt together
quyke. This doth Julius Capitolinus wypte

of him. And amonge the Romaynes was ther a
romen law (called lex Julia), whiche wolde, that
execuciō shuld be done vpon aduouterers, with the
swerd the same law stod in strength in s. Hieroms
tyme, who wypteth, that a certayne yongeman
and a married wyfe, were iudged and put to exe
cucion with the swerde because of aduoutre.

Lex Julia.

And the same law (called lex Julia, de stup. et
adult, vvd the Christen Emperours receaue, &
of Justinian: it is appoynted, lib. iiii. Tit. xxi.
de publicis iudiciis.

This allegacion concernynge the punishment

B. ii.

of

The chriſten ſtate

Why aduoutry was ſo ſore puniſhed of aduoutry I am ſure wyl many menne mar-
uayle at, and eſtyme it ſore & vntollerable. But

Why at aduoutry is.

Wedlocke.

Mathe and take hede.

pf they wolde conſidere the matter ryght, ſetting
aſſercion and euell cuſtome aſyde, and wold po-
der well what aduoutry were, and what follo-
wethe it, they ſhoulde not wonder ſo ſore at the
punyſhment. Aduoutry is a deſtruction and tye
diſhonour of the ordinaunce of God, a wycked-
neſſe growen out of the dyuell and ydleneſſe of
the fleſhe, a ſhamefull vnſaythfulnes, a wylfull
truce breaking and perjury. And that this is ſo,
maye euery man conſidere by the 7 chapters go-
ynge aſore. Wedlocke is the ordinaunce of god,
in the which both parties ought ſo to be knyt
the one vnto the other, that they be not deuided.
Daule ſayth alſo, that aduoutry is a worke of
the fleſh. Notwithſtandynge, manifeſt it is that
maried perſonnes at theyr entraunce do make a
perpetuall couenaunt, and there callynge vpon
God, & takynge hym to recorde before his whole co-
gregacion, they promyſe trouth and ſayth wyth
mouth & hand the one to the other: &c. Nowe pf
it be but a ſmale treſpaſſe to diſſemble, to breake
to deſtroye & to tread vnder foote all this to for-
ſweare trouth geue before god & the church & no
thyng to regarde honoſte and ſayth, they muſt I
nedes confeſſe, that the punyſhment of aduoutry
was to rygorous in the olde tyme. But pf it be
a iuſte

Of matrimony. cccxi.

a last thing, earnestly to punish the unfaithfull per-
jury, the despising and contemning of god and
all honestie, then is also the punishment of ad-
uoutrye right equall and not to sore.

Item, Yf the losse of a good thinge shoulde be
valued after the estimation of the owner, then
(as touching this life, ther is no greater dama-
ge, then a man to lose his owne body. Now is
it certaine, that both the parties married, are but
one body, and that (as Paul saith) the husband
hath no power of his owne body, but the wife,
nether hath the wife power of hir owne body,
but the husband. Wherefore who so committeth
aduoutry, the same taketh awaye, stealeth and
robbe the other of hys owne body, euen hys
pryncypall and best good. What honest per-
sonne had not rather fynd a thefe stealyng his
treasure & rather to suffre the losse of y^e goodes
thē to fynd an aduouterer by his married spou-
se, and to reape dishonoure in her.

Both these vyces therefore theft and aduou-
trye, doth Salomon in the sixte of the Prover-
bes laye vpon the balaunce the one agaynst the
other, and sheweth how that aduoutrye is the
sorer and more teddyous, sapenge: A thefe is not
bitterly despyed, that whan he is hongrye, stea-
leth to fede himselfe, for whan he is taken, he
must restore seuen tymes as muche, or els all his
substaunce

Aduoutrye &
theft compa-
red to one to-
ward & other
by Salomō.

The christen state

substance. But he that is so farre out of reason as to breake wedloke with another mans wife, both eyther destrope him selfe, or els getteth him selfe strppes and shame, which shame maye neuer be wipped out. ffor the wzath of gelouspe and of the husband (yf he haue tyme to reuenge) wpll not be intreated: he wpll not be perswaded with prayer, yee though thou geuest him rewardes he wpll not receaue them. This comparison doth euery man vnderstand. ffor though a mā's good be stolen, yet yf it be restored him agayne without hurt, he wilbe intreated, for as much as it was done (happelye) (thorow pouerte. But yf a mā take his wife in aduoutry, he will not be pacified. ffor it is a very beestly and wicked thing.

More ouer, yf a man take a thefe with the demayner yet hath he no power to auenge him selfe & to slaye the thefe: But yf a man fynde an aduoutrer at the dede doyng, he maye be auenged. And though he do wound, flea or kyll the aduoutrer & the aduoutresse: yet shal he not be punished for the death of them. Out of all whiche wordes euery mā maye planely vnderstōd what vyce is most greuous before god & before all indifferent iudges. Before these wordes also, saith Salomon: Māye a man take fyre in his bosome, and his clothes not be brent: Or cā one go vpon whote coles, and his fete not be hurte?
euen

Of matrimony.

xxxiii.

men so, who so ever goeth into hys neyghbours wyfe, and toucheth her, can not remayne vndefiled. Wherby he declareth furthermore the danger and greatnesse of this vice, threatenynge the that thyncke (lyke fooles) to kepe they: aduoutrey secrete, and that they shal neuer be taken and punished.

Whoredoms
shall come to
lyght.

It serueth to our purpose, that thorow aduoutrey, great enheritaunces are altered, and the ryght heyses disherited. For of cōnyng it fortuneth, that an aduoutresse hath children by an aduouter, & then must the sayd chyldren enherite all the substaunce of they: pretended father, as lawfull chyldren, which yet are vnlawfull, wherby the father leseth his honour, hys kynted, hys body & goodes. His wyfe, which is hys owne body, hath the aduouterer despised, & the vnlawfull chyldren take goodes away. If this be not great wrong and wickednes, then were not I what a mā maye affirme to be vicious inough: therefore though aduoutrey be horrible both in men & women, yet in womē it is moost hurtfull & detestable. For besydes that the aduoutresse altereth the inheritaunce (as I sayd before) and with false promises & shamefull disceate, withdraweth & stealeth it from the ryght heyses, she ledeeth forth her honest poore husbände wpth great shame, great trouble, labour, sorowe and payne, in that he

Alteracions
and alienaci
ons of heres
tages.

Aduoutrey in
womenne is
moost to be
abhorred.

The chrysten state

his payne to bryng vp those aduouterous chyldre
which are not hys awne.

Moreover, she dishonoureth her father, her
mother & kynred: Her chyldren (euen those that
are lawefull must be ashamed of her, & be doub-
ted of in the worlde, whether they be lawefully
begotten or no. Therfore whan they speake of
theyr mother, or heare her named, they are abas-
hed and ashamed. Aduoutresses also make theyr
husbandes to be despised and of no reputacion,
although they be vertuous & honest men. They
are the occasion, that folkes come ofte togyther,
whych are nye of kynred. These & suche lyke in
numerable confusions, shame, hurte, dishonoure &
spylthynesse, folowe out of abhominable aduou-
try. I passe ouer now the murders, poysonyn-
ges, treasys, masslaughters, battayls, & warres,
that haue enserued after aduoutre, & destroyed
both countreys & people. This dyd the auncient
& noble men of olde, pondre and conside, & ther-
fore ryghteously & of first occasions appoynted
they the punysshment of deathe for aduouterers.

What a sea
of cupples en-
sue out of ad-
uoutre.

The defence
which adul-
terers vse.

Yet wyl we heare howe aduouterers excuse
theyr owne vice, & pondre howe reasonably they
go to worke. They saye: Though God haue for-
bydden aduoutre vnder the payne of deathe, yet
is the same punysshment not executed, perfour-
med or practised. For in no place appeareth it,
that

that aduouterers were put to death. For Dauid was an aduouterer, & yet receaued he no punysshment therfore, yea the Lord Christ hymselfe dyd abrogate & dissolue þe punysshment of aduoutry, for asmuch as he commaunded not the woman (taken in aduoutry) to be put to deathe, but bad her go her waye. For whan no man had condempned her, he also let her go. Ioan. viii.

To that I aunswere: God in hys lawe hath once expessed, howe he esteemeth aduoutry, and how he wyl haue it punyshed. Nowe yf me haue not done Gods commaundement & accordinge to the same, then is it neuer the better: yet endureth the lawe of God vnmoueable and sure. Neuerthelesse they of the olde tyme dyd punyssh aduoutry wyth the payne of death, as it is sufficiently proued afore oute of the stozies. The objection therfore that aduouterers make, is but vayne.

Nowe thoughte all sentēces & iudgemētēs þe haue bene executed and practised because of aduoutry stonde not in holpe scripture, it is no maruayle. For the Wyble is not a register of vntyrifces & of synne, as for theyr wyckednes haue bene putte to execution. Is it not euident ynough vnto you, howe it was lyke to haue gone wythe Susanna? Dauid committed aduoutrye once in his lyfe, which drew hym also and brought hym into great myrther, so that he caused not onely his

Death was
the punyssh-
ment of ad-
uoutry.

The adnou-
try of dauid

The christen state

his faythfull seruauunt Uria, but other noble mē
lykerwys to be slayne. Beholde what occasion
aduoutryt pꝛoueth: What cometh of it: Truly
it is, he was not stoned to deathe. But what
chaunſed vnto hym: Euen as he had dishonou-
red another mannes chyldre, so sawe he shame v-
pon hys owne chyldren whyle he lyued: & that
with great wretchednesse. For Amnon deflow-
red Thamar hys owne naturall syſter. And
they both were Dauids chyldren. Yea Absolon
dyd miserably slaye Amnon his brother, for co-
mmittynge that wyckednesse wth his syſter Tha-
mar. Not longe after, dyd the same Absalon deſtroye
his owne naturall father Dauid out of his Re-
alme, & shamefully laye with his fathers wiſes.
Wherevpon there followethe an horrible great
slaughter, in the whiche Absalon was slayne,
wth many thousandes moore of the comon peo-
ple. Nowe lette every man ponder well by hym-
selfe, whether it be not a lesse thyng, once to med-
dle, and so to haue executiō & dyē: then to abyde
the death of so many, and that so longe, wth
ſuche miſery and ſorrowe. Therfore was Da-
uid ſore punyſhed, than if he had bene but once
stoned vnto deathe. And lette every man learne
hereby, that no mā can eſcape the hand of God,
althoughe the worlde laye no hande vpon hym,
God punyſſeth neuertheleſſe, yea & that muche
ſore

Of matrimony. rrrbj.

forer, whan he doth not here, but differreth it into another worlde.

Wher as they make Christ & Lorde a maynteyner of aduouterers, it is playne and euident shame. Christ neuer gaue libertye vnto synne. For he sayth: I am not come to breake the lawe but to fulfyll it. Paule also sayth: To the righteous is ther no law giuen, but vnto the vnrightheous and disobedient, to whoremongers, to perjured personnes, to lpers and blasphemers. And to the Galathians he sayth: Walke ye in the spirite, so are ye not vnder the lawe. Therefore for as muche as aduouterers do walke in & flesh and not in the spirite, they are vnder the lawe, neither hath the Lorde taken the lawe and punyshe ment from them.

Whereouer, as touching the story. Joh. viii. we must conside that the Lord sayd vnto the wise woman, hath no man cōdemned the: And whan she had sayd, no man, he answered: Neither do I condemne the. For wyth this answer layed he before her the sentence of the Judges. And for as muche as he was not come now to gyue sentence as a Judge, but to saue, he woulde not condemne her, and so medled neither wyth the lawe nor the acte. The Lord was come now to haue mercy vpon synners, and to call them to repentance. Therefore sayd he also vnto this woman:

The aduouteresse byghe before christ

The christen state

his faythfull seruaunt Uria, but other noble men
lyke wyse to be slayne. Beholde what occasion
aduoutrye gyueth: What cometh of it: Truly
it is, he was not stoned to deathe. But what
chaunced vnto hym: Euen as he had dishonou-
red another mannes chyldre, so sawe he shame v-
pon hys owne chyldren whyle he lyued: & that
with great wretchednesse. For Amnon deflou-
red Thamar hys owne naturall syster. And
they both were Dauids chyldren. Yea Absalom
dyd miserably slaye Amnon his brother, for co-
mitting that wyckednesse wth his syster Cha-
mar. Not longe after, dyd the same Absalom drive
his owne naturall father Dauid out of his Re-
alme, & shamefully laye with his fathers wyfes.
Wherevpon there followethe an horrible great
slaughter, in the whiche Absalom was slayne,
wth many thousandes moore of the comon peo-
ple. Nowe lette every man ponder well by hym-
selfe, whether it be not a lesse thyng, once to med-
dle, and so to haue execucio & dye: then to abyde
the deathe of so many, and that so longe, wth
suche misery and sorowe. Therefore was Da-
uid sore punished, than if he had bene but once
stoned vnto deathe. And lette every man learne
hereby, that no man can escape the hand of God,
althoughe the worlde laye no hande vpon hym,
God punyssheth neuerthelesse, yea & that muche
sore

Of matrimony. xxxvi.

forer, whan he doth not here, but differreth it into another worlde.

Wher as they make Thrist & Lorde a maynteyner of aduouterers, it is playne and euident shame. Thrist neuer gaue libertye vnto synne. For he sayth: I am not come to breake the lawe but to fulfyll it. Paule also sayth: To the righteous is ther no law giuen, but vnto the vnrightheous and disobedient, to whozemongers, to perjured personnes, to lpers and blasphemers. And to the Galathians he saythe: Walke ye in the spirite, so are ye not vnder the lawe. Therefore for asmuch as aduouterers do walke in & flesh and not in the spirite, they are vnder the law, neither hath the Lorde taken the lawe and punyshe ment from them.

The aduouteresse bragge before christ

Whereouer, as touching the story. Joh. viii. we must conside: that the Lord sayd vnto the wise woman, hath no man cōdemned the: And whan she had sayd, no man, he answered: Neither do I condemne the. For wyth this answer layed he before her the sentence of the Judges. And for as much as he was not come now to gyue sentence as a Judge, but to saue, he wolde not condemne her, and so medled neither wyth the lawe nor the acte. The Lord was come now to haue mercy vpon synners, and to call them to repentance. Therefore sayd he also vnto this woman:

The christen state

Repentaunce. Go thy waye, and synne no more. And wpythe these woordes doth the Lorde warne all suche as are tangled wpyth aduouty, to cease from henceforth and to amende. God happely maye haue mercy vpon them, & take from them the shame, dishonour, payne and punysshment, whiche they haue greatly deserued. For God hath no delpte in the destruccion of a pooze synner, but wyl rather that they couerte & lyue. But ys ye wyl not turne, ys ye wyl nedes be styffenecked and styll set forth poure shamelles foreheades, then verely doth God wathe ouer pouer wyckednes, & saith Hieremy. v. In the desyre of vnclenly lust, they are becomel yke olde stallades: every one neyeth at his neyghbours wyse: Shulde not I punyssh this? Wherefore ye aduouterers, looke for none other, but God wyl plage you for shamelesse actes of wickhednes & whoredome. For abhominacion, vice, periury, and shameful matters are they, that ye go about wythall.

¶ The .xii. Chapter.

Now one that intedeth to mary, shulde chose a mete, honest, and vertuous mate.

No hyther to haue I declared whence wedlocke comethe, who dyd institute it, what it is, how it ought orderly to be contracted, what be the occasions end and vertue thereof. Item howe holy, profitable and good it is.

Agayne,

Agayne, howe horrible, noysome and shamesfull
whoredome and aduouty is. But forasmuche
as in the occasions of wedlocke it is mentioned
how þ wedlocke was ordained of God, to the in-
tent that maryed folkes shoulde spend theyr lyfe
in þ mutuall participatio of al such thinges as
God sendeth, þ they may bryng forth chyldren, or
they maye auoyd whoredome, or for the eschew-
ynge of percellous, solenes, that the one maye be
a conforte and helpe to the other accordyng to þ
wylle of GOD: And for asmuche also as in the
meane season therelye the great importaunce, &
wayght vpon it, what manner of companion &
mate thou chosest, how thou mayest lyue wythe
hym, and (yf God gyue the chyldren) howe thou
mayest bryng them vp. Therefore in thys parte
of my booke followyng, I wyl create how a mete
honest and vertuous spouse ought to be chosen.
Afterwarde, howe they ought on both the sydes
to lyue well and ryght together, to kepe and in-
crease the mutuall loue and trowth of marriage,
and spynally howe they muste well & vertuously
bryng vp theyr chyldren.

ffor who so completh hymselfe wyth braullyg & ther lyeth
folkes, & cometh to disquietnes, maye not com-
playne therof. Why lesce he not such cōtencious
persons wythout his house: Who so nowe wyl
haue a peaceable marriage, must not chose him a
restlesse

much way-
ght in þ elec-
cion of thy
mate.

The chryſten ſtate

A godly and reſleſſe mate. He that wyl plant any thyng,
 notable enſa^{le} doth fyrſt conſidre the nature of the ground, in
 pl^{ce}:

the whiche he entendeth to plante. Suche more
 ſhuldeſt thou haue reſpecte to the condicions of
 thy ſpouſe, oute of whome thou deſyreſt to plant
 chylde^{ren}, the frute of honeſte and welfare. And
 lyke as plantynge and carefulneſſe hath great
 power in al growynge thynges: ſo hath it greater
 vertue and ſtrength, yea and better frute in the
 diligent byrnyngynge vp of chylde^{ren}. Where as
 mariages and chylde^{ren} do ſometyme proſper euell
 the greateſt cauſe therof, is the faulte in choſynge
 the partie, and in the chylde^{ren}s byrnyngynge vp.
 Nowe where as we ſayle in this behalfe, it com-
 meth either of our owne fonde affection whiche
 we folow, and are ſeduced therby, or els cometh
 it of ignorance, as whan folkes wotte not wher
 vnto they ought to haue reſpecte, or howe to do
 in the cauſe. And ſeyng that in theſe poyntes ſtã-
 deth the makynge and marrynge of wedlocke, I
 wyl fyrſt note in fewe wordes the moost neces-
 ſary thyng that maye be spokẽ hereof: And fyrſt
 wyl I ſpeake of the choſynge of a ſpouſe.

**What the e-
 lection is.**

The choſynge, is a receauynge or acceptynge
 of ſuche thynges as we thynke are mete for our
 ende and purpoſe. Therefore euery election hath
 a finall reſpecte, that it is directed vnto. For as
 much now as our talkynge here, is of the electio-
 of a

of a spouse, we must reduce to our remembrance, the ende of wedlocke, that is to saye, the causes, why ^{marry} why and wherfore it is contracted. Nowe haue ^{age is contras} we heard afoze, that the causes why it was orde- ned. . and wherfore it is to be receaued of ϕ two parsonnes, at these, euen to the intent that they shall continually dwell together, and spende theyz lyfe in the mutuall participaciō of all such thynges as God sendeth, that they maye byng forth chyldren, or that they maye auoyde whoredome, (for the eschewing of perillous solitarines) that the one maye be a conforzte and healpe to ϕ other accordyng to the wyll of God.

Therfore thou that wylte chose, muste haue respecte vnto these afozesayde poyntes, as to the finall ende & marke, set before the, & must proue wheth α the parsonne, whome thou thynkst to toyne vnto thy selfe, haue these poyntes, whych thou hast heard now recyted. And the same shalt thou well proue, if thou note diligently the ryches that are in man, of the whych I wyll nowe speake.

Thre manner of ryches we ther in man, the ryches of the mynde, of the body, and of temporall substance. The best & moost precious are the ryches of the mynde, as they without which the other two are more hurtful then profitable. Ther ryches of the mynde are, the feare of God, sayth,

The maner
of ryches in
man.

The chryſteu ſtate

**Epithes of
the mynde.**

faythe, gods glozy, gods ſcrupce, vnderſtandyng
oz knowlege, prudence, trueth, ſobernes, right cou-
nes, liberalite, chaſtite, humbleneſſe, honeſty and
nourcoure, ſpyngheneſſe and diligence: and ſuche
lyke vertues. Theſe lye not ſtyll, neyther hyde
themy ſelues, wher ſo euer they be, but breake out
diuerſe wayes, ſo that they maye well be ſpyed,
but ſpecially in talkynge. For our Lorde Chriſt
ſayd: Out of the abundance of the harte ſpea-

Language.

**The feare of
God.**

heth the mouth. They of the olde tyme ſayd, that
a mannes talkynge is the myztour & meſſanger
of the mynde, in the whiche it maye be ſene with-
out, in what caſe the man is wythin. Therefore
who ſo wyll knowe and haue experience howe a
mans mynde ſtandethe, let hym diligently note
his communicacion, whether it be toynded wth the
feare of God, manerly, true, earneſt honeſt, ſted-
faſt, and reaſonable, oz whether it be chynlyſhe &
vngodly, nyce, vayne gloriouſ, ſayned, ful of wo-
des vnſtedfaſt, vnhoneſt, vnreaſonable and toy-
ned wyth lyghteneſſe. And of theſe fruytes than
ſhalt thou knowe the tree and roote of the harte.
And thoughe ypocriſy uſe much diſcreete in tal-
kyng, yet canne no ypocrite go alwaye ſo craſte-
ly, but he ſhall ſometyme ſtumble and bewray
hym ſelfe.

But for the more ſuertye, it is good for the
not only to marke his communicacion, but alſo
other

Of matrimony.

xxxix.

Reputation.

other gestures & maners, howe the mā nothe behaue the hymselfe, howe he hath done hitherto, what name and fame he hath had, and yet hath, what opinion otherwysse, and honest men haue of hym, howe he behaueth hymselfe in stondyng and goyng, & in all the partes of his body, what rayment he vseth, whether it be dayne, whozps, wanton, lyghte, or mannerly and accordyng to his estate, reputation and power, that is to saye, honest rayment. For rayment doth ofte giue certayne and sure testimony of pryde, lyghtenesse, wantonnesse, inconstancy, vnschamefastnesse, boastynge and of fyllthynesse or vncleennesse, and other vices or vertues that are in mā. So maye much be spyed also, by the company and pastyme that he vseth. For a man is for the moost parte conditio[n]ed euen lyke vnto them that he keepeth company wythe all. We se that among beastes wyld and tame, lyke wyth to lyke. The education also gyueth the great testimony, namely by whome, & howe euery one is brought vp, whether it were among vertuous parsons or euill, whether the partie hath continued in the nurtoure of the vertuous, & shewed hymselfe obedient, or whether he hath broke out of his discipline, and followed his owne wyllfulnesse. For it is but a smale matter for the to haue dwelte among vertuous men, but rather herein lyeth the wayght,

Sacramentes.

Company.

The byr-
dys by.

h. l. howe

The chriſten ſtate.

howe farre & howe much thou haſt folowed the,
 & bene obedient vnto them. Judas was amonge
 the Apoſtles, brought vp of the Lord Chriſt, but
 for all that was he neuer the better. For he leſte
 not his wicked pranks, nether was he obedient.

Note

**Forwarde
 to the
 looked qua-
 lities of the
 mynde :**

Therowe the occaſion of all theſe thynges,
 & other lyke appertayning to the ſame, oughte
 every one to diſcerne the perſonne, whome he
 hath choſen to take to marriage, and to ſe that
 ſhe be endowd with the ſayd vertues of a mynde
 and that to his purpoſe ſhe be ryghte, peaceable,
 honeſt, mete and convenient for hym to lyue w
 all in wedlocke, as it beſemethe, and as God
 hath iuſtified. For lyke as in the mynde there
 are ſuche vertues as we haue ſpoken of, ſo are
 there in it alſo noyſome wicked vices and deſ-
 tractions, as vngodlynnes, deſpyſſing of Goddes
 worde, myſbelefe, ydolatry, Whoremerye, igno-
 raunce, churlyſhnes, lyeng, falſehood, ypocriſy,
 vnryghteouſneſſe, bachebryng, miſtemperance,
 drunkenneſſe, couetouſneſſe, vnchaſtite, vnſha-
 mefaſtneſſe, myſnurtoine, raſhneſſe, furpouſe
 wantonneſſe, pryde, preſumpcion, baynegloze,
 chydryng, brawlyng, and vnhandſomneſſe. Who
 ſo nowe choſethe hym a mate that is tangled w
 ſuche noyſome vices, ſeakethe not a ſpouſe for a
 ryght peaceable and good honeſt lyfe, but an hell
 a paynfulnes, a deſtruction of all expedient ver-
 tu.

Of matrimony.

xl.

tuons tyung. Specially there is lytle good to be looked for, where as is vngodlynesse and despyrre of Goddes worde.

ffor lyke as the feare of God draweth þe who le garland of vertues wyth it, so byngethe vngodlynesse all vice and abhominacion, pre and shutteth vp the waye to amendement. ffor who so wyll not heare Gods worde, refuseth all good enforment, and therfore is there no amendement to be hoped for in hym. And where as is no shamefastnes, there dare the shamelesse personne do euery tyng that lykethe hym. Where speng, boaryng and lyghenesse is, there can no certaynetie be had, there standethe all in doubte, what so euer is spoken and done. Where pryde is, there is also rashnes, wylfulnes, presumptiō, contempt, dyoapne, murmuring, and obstinate rebelliō: And where as suche be, there is nothing but bzaulyng, chydynge, and neuer one good houre. Wherfore he that wyll not lacke þe ryght poyntes of marriage, and of a comodious lyfe, let hym haue respec te to the ryches of the mynde, and chose hym suche a personne, as is endewed of God wyth such ryches, and not with a noysome or frowarde mynde.

The despyrre of gods worde.

shamefastness.
Lpang.

pyde.

The ryches of the body.

After the ryches of the mynde, do the ryches of the body followe nece te, as is a bawtysfull or well fauoured body, health, a conuenient age &c.

¶.ii. A new.

The christen state

Beautye.

A beuotifull body is such one, as is of right foirme and shape, mete and of strength to beare children, and to kepe an house, euen such a personne as thou canste fynde in thyne herte to loue, and to be content wythe all. &c. Of the beuoty of the body (where there is els no good qualite besyde) sayth Salomon, Prover. xxi. As for fauoure it is deereat full and transitozy, and beuoty is a payne thyng, but a woman that feareth god, is to be commended. And Prover. xi. A fayze woman without discrete maners, is lyke a ryng of golde in a swynes snowte. Therfore are they all starke fooles, that in chosynge them wyues, looke only to theyr beuoty, and regard not the rytyches of the mynde. Afterwarde doth the same beuoty turne them to disquietnes, to payne and trouble.

Health.

Health also must be considred in the eleccion, lest thou with all that thou hast, peryshe, and lest thy whole house be popsoned and hurte. Neuertheles I speake here of sore contagious sykenesses, not of such dayly infirmitees and small diseases, that all menne are subdued vnto. But I spake of madnesse, frenesy, the fallynge sykenes, lamenes, leprosy, frenche pokes, or suche lyke, whiche euery manne shoud greatly abhorre.

Take well

Notwythstondyng where marped folkes, which now are togyther, be visited wyth suche diseases than

Of matrimony. xlvi

then must suffre the one wth the other as they that are in one body. As for the due and conuent ent age, we spake of it in the syxt Chapter.

To haue the goodes of temporall substance wthches of is to be bozne of noble parentes, or to come of a tēporall sub worshypful stocke, to haue wthches, great offices staunte.

gaynes, or occupienges, and such lyke. The hiest nobilitie and moost worthe commendacion, is to be noble in vertues, in good workes, manners and condicions. Whoso dothe come also of noble parentes, is the more to be reputed. But to be a gentle bozne, and to vse hymselfe vngently is euen as muche as to shame hymselfe and his. There haue ben found many, whiche came of a lowe byrth, but they garnysshed theyr kyndredde so wth vertues and noble actes, that they and theyr stocke attayned to great prosperite. Ther are many this daye that come of famous houses & noble parentes, but they leane to muche to theyr byrthe, yea they are wylfull mynded, and thynke, that (because of theyr nobilitie) they may do what they lyst, and that theyr doinges becom methem well, and yet are they so noble (that, is, they so excell) in all vyce and abhominacion that they brynge them selues to dishonour, and to cōtempt and hatred of all men.

Let every man therfore looke earnestly to this matter, lest any manne intendynge to haue the

b.iii. gold

The christen state

**Temporal
goodes.**

**Beware of
all be spent.**

golde, and catchyng the whotte cooles, do burne
by nysse wythout recure. ffor temporal goodes
saie, the matter miscariety and is in daunger.

There is sometyme great ryche, but wyth ly-
tle honeste is it gathered together. And wythe
the same ryche, wyl not be al waye pro, perite,
peare and rest. Many trust to thes goodes, and
nothyng wyl they learne, therfore also can they
do nothyng but lyue depntely, and wyth pyde,
erresse and dishonesty, to wayst it awaye, that
hathe bene long gathered together. Nowe whan
there is all waye taken from the heape, and na
taryng layd therto, it waysteth away in proresse
of tyme, howe great so euer it hathe bene. Then
foloweth pouerte, yea an intollerable and vnpa-
cient pouerte. ffor they that nowe lasse oute
all togyther, haue had no necessity hytherto, but
were in all wealth, therfore after suche a Sonne
shyne, there cometh euer an intollerable heate,
and thense forth begyn they to warme them sel-
ues at the bare leaues.

Who so nowe in his election lookethe to the
multitude of goodes, and not howe they were
wonne, & whence they come, he hath accusoma-
bly suche a synok hat set vpon his head, that all
the water of Ryne can not wash away the soot
therof. Good wythout God & honeste, is a dead
ly popson, & the bodely dyuell hymselfe. Goodes
and

Of matrimony.

xlif.

and rtyches is in y hand of an vndiscrete & igno-
raunt man, is as a sharpe knyfe in the hande of
a chylde, that doth no good therwpyth, but woun-
deth and destroyethe it selfe. Wherfore let every
mā in the electiō, haue moze respecte to discretiō
& knowledge, thā to rtyches. Doreouer an hand
that is occupied, & wyppneth & getteth his lyuing
godly and honestly, doth farre excell any rtyches
that are wonne. A rtyche man which hath great
goodes in hys hand, & yet hath learned nothyng
wythall (and nothyng can learne) whan he once
loseth hys substaunce and goodes, he can wyppne
no moze, but commeth immediately to the staffe
& wallet. As for suche one as hath applied hym
selfe to learning, he is fytte to some office, he can
and is able to occupy and labour: and though he
be once or twyse loseth that he hath, yet canne he
wyppne moze agayne.

Handy craft
tes,

wyppnyng &
occupyenge.

And though no mā wyth hys election shoulde
haue speciall respecte vnto temporall substaunce
yet ought no man to behaue hymselfe vncircums-
pectly, nether lyghtly to regarde honest prouisiō
for lyke as out of great rtyches there followeth
pryde, even so of pouertie there folowethe muche
ruell. Therfore is it not vnyghte, that thou in
thyne election considre how thou mayst honest-
ly wyppne thy bzeade, and wherof thou mayest
lyue wyth thy spouse, and what thy spouses sub-

Honest prou-
isiō nought
to be regarde-
d.

h.iii. staunce

The chryſten ſtate

Whote loue
is lone colde

ſtaunce and occuppeng is, a howe the ſame may
be an heaſpe to thy conuient lypunge. If thou
nowe wylte not regarde the moze excellent and
better thynges, but haue onely reſpecte vnto the
goodes, than marreſt thou not the parſon, but
the goodes: Wherof if there be not ſo muche as
thou wouldeſt ſayne haue, or if it waſte awaye,
then farewell all the loue. For that loue whiche
commethe thoroꝝe ryches, beauty, or other lyke
ſmale occaſions, is euen as a fyre that is made
of ſtraw or tow: it groweth ſoone and is great,
but ſtreyghtewaye it vanyſſhethe. Euen ſo is
that loue ſhortely extinc̃te, whiche ſpryngeth not
of durable occaſions. If a fyre be made of whole
ſtronge wood, it gyuethe a good naturall heate,
lynewyſe if thou in the election of a ſpouſe, haſte
reſpecte vnto a true godly & honeſt poyntes, the
is the loue of ſo muche the longer continuance.

The effect of
the election.

And to be ſhorter, let euery one wyth his electi-
on, haue fyrſt reſpecte vnto thoſe poyntes, for a
whiche wedlocke was ordeyned of God. Then
whether the partie (whom thou arte mynded to
choſe) be reaſonably endewed wyth the all, or no.

Good leſſon
for choſynge
a wyfe.

And to the intent that the ſame may well be per-
ceaued, let euery mā haue ſaythfull reſpecte here
to the ryches of the mynde, whether the parſon
be godly, wyſe, diſcrete, true, ſaythfull, honeſt, ſo-
ber, and loupng. Item whether ſhe be whole and
ſounde

founde, and not laden wyth sore diseases, deformed, sluttyshe, fylthy, euell fauoured, & what her estate is, what power and possibilitie she is of, how, where, & with whom she hath ben brought vp, wherupon she lyueth, & what she occupyeth, how frutesfull, handsome, houswyfely, laborious and quicke she is. If besyde these, thou fyndest other great ryches (bewty and suche gyftes) and comest godly & honestly by them, thou haste the more to thanke God for.

But specially and afore all other thynges, we must saythfully wyth feruentnesse and stedfast belefe (without reaspunge) make intercession and prayer vnto God, to whome all hartes are open and knowne, that he wyl not suffer vs to go amysse, but as a father, healde and gupde vs to a ryght mariage, in the whiche we maye lyue honestly and prosperously, eue as we ought to his honoure. For it is God onely that prouideth the mariage, that hath the hartes in hys hande, and that gyueth the wyl, as it is sayde in the Chapters afore. But lyke as in other poyntes & matters the ordynance of God doth not destroye lawfull instrumentes: Euen so here in this cause the institution of God denyeth not the ordinate election, but in them that feare God they go both togyther.

Of this ordynance of God and ordinate election

The churllen state

A notable enclon, we haue a verp fayre example, Gen. xxiij.
 sampl of p where Abraham sent his seruaunt in hys messa-
 electio and ge, to get his sonne Isaac a wife in Mesopotamia.
 ear and in cause of ma- The same seruaunt beynneth his matter
 trunoy. with prayer, & sayeth: O lord god of my master

Abraham, send me good spede this day, and shewe
 mercy vnto my master Abraham. Lo, I stonde
 here by p well of water (for he tar yed there with
 his seruantes and camels without the cty by
 a welles syde, and the daughters of the menne of
 thys ctyle wil come out and drawe water. Now
 the damsell to whome I saye, stoupe downe thy
 picher and lette me drynke, yf she saye, drynke,
 and I wyl geue thy camels drynke, therby wyl
 I know, that she is the same, whome thou haste
 ordeyned for thy seruaunt Isaac.

Beholde, in thys prayer doth Abrahams ser-
 uaunt knowlege the ordinaunce of god, and that
 god onely prouydeth the marriage, and yet neuer
 theles he falleth to prayer, and vseth that meane.
 For it foloweth in the story, And it came to pas
 that yee he hadde lest speakynge, Rebecca came
 forth, & carped a picher vpon her shulder, & she
 was a verpe fayre damisell & dublemysshed vir-
 gyn, & came downe to the well to drawe water.
 Then ranne the seruaunt vnto her, and asked
 hir drynke, & she sayde: Drynke sye. And wyth
 that toke she downe her picher, and gaue hym
 drynke

Rebecca.

Of matrimony. Rliiij.

drinke. And whan he had dronken, she sayde: I wyl drawe water for thy camelles also, that they maye drynke. And so she made haste, and poured water out of her pitcher into the trough and gaue the camels drynke: But the mā mar- uayled at her, and marked her well, and hyld his tonge et cetera. No doute, he hadde respecte to the ryches of the mynde and of the body, and percei- ued that she was gentle, seruiseable, lowly, geue to laboure, quicke in her busynesse, lounge to- wards straungers, that she was not nystraght or nyce brought vp, ner a hye mynded or dely- tyte beast, but honeste and handsome. How she was condeponed, coulde he not knowe better, then by such token. She was yet an vntouched virgin, and therfore also wel nourtourred and no nyce thyng.

The proper- ties of a mayde that shulde be cho- sen wyfe.

Whan she cometh to the well she maketh no stoppe: ner bringeth a sorte of yong fellows with her, nether standeth she gasping and won- deryng vpon the straunge man, but quckely and straight goeth she her way, and tendeth her own busynesse. But assone as the olde honeste man (Abrahams seruaunt) speke vnto her, she shew- eth herselfe very curtuous and gentle. Full re- uerently calleth she hym, saye master or lord and serueth him quickly, asketh no questions at him and maketh no moo wordes. These are righte vertues,

The christen state

vertues, highely to be commended in a virgin.
Mozouer this damsell is praysed for her bew-
tye and sayrenesse of hir body, whiche was euent
asmuch the more excellent, as she exceded in ver-
tuous condicions.

Thou wilt saye, yee but where are the other
gyftes of god and ryches of the mynd, as the fea-
re of **GOD**, true beleife, et cete: I answered.

The sayde vertues were not in her wythoute
the feare of **GOD** and fayth. Abraham also had ta-
ken an ooth afore, of the same his seruante, af-
ter this maner. Thou shalt sweare by the lord
of heuene earth, that vnto my sonne thou shalt
take no wyfe of the daughters of the Cananites
among tohom I dwel, but shalt go to my coun-
tre and kynrid, and thence bring him a wyfe.

The goodes
of the mynd
are moze to
be regarded
tha the goo-
des of þ bo-
dy as of the
worlde.

The Cananites were corrupte and losse in
theyr faythe and manners gyuen to Idolatrye
and abhomyuacion, yet were they myghty and
ryche. But they in Mesopotamia (whẽre Abra-
ham was) feared **GOD** and were vertuous, not
withstandyng they were not of lyke power and
ryches. Neuertheles Abraham folowed after
the feare of **GOD**, & therin leauethe he vs an en-
sample, that we all shulde be the gladder to haue
GOD, then Hammo. And thus haste thou also,
that in this mariage, there was great experien-
ce of fayth.

Whan

Of matrimony.

rlb.

When the seruaunt now had with splee con-
sydered the excellent giftes in the damessell he as-
keth her furthermore: whose daughter art thou?
She aunswereth. I am the daughter of Batuel
and Nahor is graundfather. Then Abrahams
seruaunt toke out a rying of gold & other Jewels
and gaue her them. For no vncome thyng
is it, to geue honeste presentes to honeste dame-
sells in the waye of honeste, and so to moue theyr
myndes vnto the honour and loue of marriage.
Els for in other wise, & of suspicious personnes,
ought honeste damssells to take none. For it is
no vntreue prouerbe: She that taketh the pedlers
ware, must be fapue to haue the pedler himselfe
also at the last. &c.

Gyftes in the
waye of mar-
riage are
both lawfull
and comen-
dable.
A prouerbe

Moreover, the seruaunt thought he wolde pro-
ue, how frendly, mercifull, barbarous, & faithfull
the damessell was, and sayd: haue ye rowme in
thy fathers house to lodge in: And she sayd vnto
hym: We haue plenty of lytler and prouender, &
rowme ynoughe to lodge in, yet because she wold
not take much vpon her, she ranne in, and tolde
her brother Laban the matter.

Who immediatly made readye the stable,
goeth forth to the well & bringeth the seruaunte
into the house, and setteth meat before him. But
the seruaunt sayde: I will not eate, tyll I haue
first done my earand. And so beganne, and tolde
howe

The chysten state

I founte of how that hys master Abraham had one onely sonne: how riche he was, and how he had sente him to Mesopotamia to get hys sonne a wyfe.

Then tolde he howe he made hys prayer vnto god, & came to the well, and how theyr daughter Rebecca came to the well also, how she behaued her selfe and what she dyd, by the whych he vnderstode, that god had prouyd thes daughter for his masters sonne: So that now his request was, that they wold geue hym a small answer, whether they could be content to mary thes daughter to his masters sonne, or no. And here vpon the damelles father and brother answered. Thys commeth euen of the Lorde, therfore wylle we not saye agaynst it. &c.

And thus out of the story we learne, that whā we haue made oure saychfull prayer vnto God, appoynted oure election ordynately, and vsed the other meanes, we must do oure errand vnto the parentes or tutours of the partye, and how and after what maner we ought to do it. The damesel also is enquired what her wyll is, she consenteth, and ther wyth is the mariage concluded. Thus much I haue spokē cōcerning the chosynge of conuenient and mete spouse, and of the errand appertaynyng to the same.

**Erreth in
contraryng
of mariage.**

Yet in thys thyng also must I warne euery reasonable and honeste person, to beware, that

Of matrimony. 1162

In contractyng of marriage, they dyssemble not,
ner set forth any lye, but rather vse trueth, & tell
how euery thyng standeth. For they that lye
and dyssemble, do afterward cause much displea-
sure amonge them that are disceaued. Let euery
one remembre, how loth he wolde be to be discea-
ued hymselfe, and that it is comenly sayde: In
marriage ought no man to be begyled.

Euery man lykewyse must esteeme the parson
towhom he is handfasted, none otherwyse, then
for his owne spouse, though as yet it be not done
in the church ner in the streate. For thus is it
wrytten. Deut. xxii. yf a mayde be handfasted
to an husband, and then a man fynde her, and
lye wyth her, they shall both be caried out of the
citty, and stoned vnto death.

Marks this
well.

The. xiii. Chapter.

Of the weddyng.

As to the intent that all inconueniēces for
to come which myght afterward growe,
either touchyng the goodes or the promp-
tes maye circumspetlyve be preuented, therfore
after þ handfastyng & makyng of the contracte
þ church goyng a weddyng shuld not be differred
to long, lest the wickedde soue bys vnglacpous
fede in the meane season. & therwyse the weddinge
and

The christen state

As cohabitation of y parties ought to be begonne with God, & wpyth the earnest prayer of y whole church or cōgregaciō. But into this dysshachly y dyuell put his foote, & myngled it wpyth many wyched vses and custunnes. For in some places ther is suche a maner, wel worthy to be rebuked that at the handefastyng, there is made a great feast & superfluous baket, & eue the same nyght are the two hadfasted persons brought & layed together, yea certen wekes afore they go to the chyrch. Which is nothyng els but a wyched lye, and a playne euidence, y thou lytle regardest the blyssyng, euen as dyd Esau, & that in wedlocke thou sekest nothyng but carnall desyre.

Married fol-
les go to the
chyrch afore
they lye togy-
ther.

Christ commaundeth vs, that fyrst before all thynges and in all thynges, we shal seake the kyngdome of God. And for asmucho as he hym selfe dyd openly couple the fyrste marriage togyther, and blyssed both the parties, therfore the cōgregacion thorow the ensample and spirite of God, hath ordeyned, that the parties shall openly and before all thynges, come to the Chyrche, and there declare and confirme theyr marriage in the face of the chyrche, and of Gods minister receaue the blyssyng, and committe them selues to the comon prayers of the congregacion, and entoye the same. This godly ordinaunce ought every reasonable Christen man to prefer aboue
his

his owne sonde affection, and not fyrst to seake the bancket & the bed in his marriage, but Gods kyngdome, and then fyrst to be wedded & dwell together in the name of God.

For in the sayde ordinaunce we must not only consider, and note the acte and example of God, but also those profitable and chrysten poyntes followyng. The occalle
ons & cōma
dities that
commethe of
this ordinaunce.

First, with this ordinaunce is it openly declared in the syght of all the worlde, that it is God which knytteth the knot of marriage. For that the minister of the churche doth, that doth he in the name & accordyng to the ensample of God. i.

Secondly with this ordinaunce is testimony given, that wedlocke is honorable and pleasaunce unto God, an holy worke of the lyghte, and no foule worke of darkenes. For the parties dare spghtly come into the open Churche (even in the lyght) where Gods workes onely are practised. As for the workes of whoredome and dishoneste, that hyde them selves in the darkenesse. It is sene also by the goyng to the churche, who keepeth house wyth God and honeste in wedlocke; and who wyth the dyuell and shame in whoredome: Not only this, but also what they be, that among Chyristen people are to be suffered to pether as honest personnes: and who, as harlottes and vnchrystes, are to be expelled & dyspued from ii.

The christen state

afunder.

iii. Thirdly, in this ordinaunce is every one warned, saythfully to kepe his promyse, made and giuen to his spouse, before God & the whole church: for if a man haue cause to be ashamed, when he promisseth ought in the presence of honest people, & kepeth it not: Much more ought aduocaters to be ashamed, that breke theyr promyse, made before God and the congregation.

iiii. Fourthly, God wyl geue his blessing to that that contract wedlocke in the feare of hym, and that confirme it accordyng to his ordinaunce. Whych thing the saythfull may assuredly loken for at his hande Gene. i.

v. Fifthly, There is Goddes word declared and taught, how holp a thing wedlocke is, how married folkes ought to behaue themselves. &c. There euery man that is married already, is putte in minde of his promyse, and they that sometime lyue well in marriage, are called to repentance: lyke as they also that lead an honest lyfe, are confirmed in all goodnes.

vi. Syxtely. There is made a generall prayer of the whole congregation in the name of Christ, for those newe married folkes, and for the whole state of matrimony. Now hath the Lorde promised, that where two or thre are gathered together in his name, he wyl be in the myddes among them:

Of matrimony. xliiij.

thē: therfore is it wel to be hoped, that he wyl be much rather in such a whole congregacion, and heare theyr prayer: All these occasion considered, let not the faythfull despyse Gods ordinaunce, but behaue them selues so, that diligently & afoze all thynges, they seke the kyngdom of god, & take that in hand, which is honest profitable & good.

But the dyuell hath crept in her also, & though he can not make the ordinaunce of goyng to the church to be utterly omitted & despyed, yet is he thus mighty, & cā bring it to passe, that þ ordinaunce is nothyng regarded, but blemished with all manner of lyghnes: In so muche that early in the mornyng the wedding people begynne to exceed in superfluous eatyng & drynkyng, wherof they spytte vntyll the halfe sermon be done. And when they come to the preachyng, they are halfe droncke, some all togyther: therfore regard they neyther the preachyng nor prayer, but stonde there onely because of the custome. Such folkes also do come to þ church in all manner of pryde & gorgiousnes of rayment & Jewels. They come in a great noyse of harpes, Lutes, kyttes, basens and drummes, wherwyth they trouble þ whole church, & hyndre them in matters pertaynyng to G D D. They come into the Lorde's house as it were into an house of market to lape forth theyr wares & offer to sell them selues

There are
weddynges.

The christen state

unto vice and wickednesse. And euen as they come to the churche, so go they from the churche agayne, lpght, nyce, in shamefull pompe and vaine wantonnesse. What thinkest thou, say the full man, that suche church goyng opteyneth before god: Merely more indignacion and displeasure, then fauoure and grace.

How they
ought to go
to the church
for to be ma-
ried.

Wherefore let all vertuous and honest people take here monition, to leaue suche abuse, yee such synfull and vycious church goynge, there as it is yet practysed: And let them take theyr honest kynnsfolkes & neyghbours wth the, & in good season soberly discretely lowlye, as in the spghte of god, without pompe, manerly, and in comely honest rayment, without pryde, without drommyng & pypynge, let them go in to the house of the lord, and there heare the lordes worde, make theyr faithfull prayer vnto God with feruente-nesse and stedfast beleefe, receaue the blessinge, and then manerly and wpth sylence to go home agayne.

Synne & ex-
cesse compe-
ted at wed-
dynges.

After the goyng to the church, is there no lesse inconuenience used amonge manye multitudes then in the church goynge. For whan they come home from the church, then begynneth e. c. ff. of eatyng and drynkyng. As for the pooze, they are out of remembraunce. And as much is waisted in one daye, as were sufficient for the two newe married

Of matrimony. xlii.

married folkes halfe a peare to lyue vpon. The dayes of Noe, mencyoned in the Gospell, and the parable of the rich man and Lazarus, haue there rotome ynough. Let euery man loke, that with such excesse he prape not also with the rich man in the piete of hel.

Abhomina
nacion,

After the bancket and feast, there begynneth a bayne, madde, and vnmannerlye fashio. For the bryde must be brought into an open dauncynge place. Then is there suche a rennyng, leappynge and flyngng amonge them, then is there suche a liscynge vp and discoueryng of the damselles clothes and of other womennies apparell, that a man might thynke, all these dauncers had caste all shame behynd them, and were become starke madde and oute of theyre wyttes, and that they were sworne to the deuils daunce. Then muste the poore bryde kepe foote with al dauncers, and refuse none, how scabbed, foule, droncke, rude and shameles so euer he be. The must she oft tymes heare and se much wyckednesse, & many an vncomely word. And that noyse and robyng endureth euen tyll supper.

It an af-
ter supper.

As for supper, loke how much shameles & dreschen the eueryng is more then the mornynge (so much the more vyce, excesse, and mysnouctoure is vsed at the supper. After supper must they begynne to pype and daunce agayne of the new.

Item,

And

The chriſten ſtate

*Wicked cu
ſtome.*

And though the yonge perſonnes, beyng wery
of the babynge noyſe and inconuenience, come
once towarde theſe reſt, yet canne they haue no
quietnes. For a man ſhall fynde vnmannerly &
reſtleſ people, that wyll ſp:ſe go to theſe chābz:
doze, and fyere ſpyng vicious and noughty Wal-
lades, that the dyuell maye haue his whole try-
umphe nowe to the vttermooſt.

But here let every Chriſtē man coſidre, what
an vnmannerly & ſcowerde cuſtome this is, and
how vnnete a thyng it is that ſuche vncleannes
ſhoulde be practyſed amonge Chriſten peopel,
whiche ought to be holp. Wharpage ſhuld be an
inhibition & manifeſt condemnation of all inor-
dinate luſt, of all exceſſe, of all wātē & vnſhame
faſt lypynge. And yet is the ſame chriſtē ſtate
begonne wth ſuche vayne wantonnes & lyght-
neſſe, wth ſuperfluite and ropote, to the great
hurte of the bodyes, ſoules, and goodes of the
yonge folkes. Or is there ony manne ſo greatly
deſtitute of vnderſtondyng, that he perceauethe
not this: Why doeth no man then reſourme it:
Or wyl we wth vpolence prouoke and deſpy all
myghty G D D: Nowe go to, though the myze
fall vpon your heades, we can not do with all.

*Conuenient
and honeſte
myth.*

Thou wylte ſaye: What: hath God then for-
biddē honeſt folkes to make mery togyther or
to daunce honeſtly in all good manner: I aun-

ſwerre

Of matrimony.

1.

swere. Wh it so euer God doth not inhibite and I goodly
condemne to be synne, maye not be called synne ^{conclusion.}
by ony man. As for myrth wpth honeste, it is a
grace and gyfte of God, and hereof commeth it,
that they of olde dyd saye: honest myrthe shulde
none forbydde. Wherfore though a Chrysten
mā vse conuenient myrth wpth nourtour, tem-
peraunce and thankesfulnes, he synneth not. For
God hath not inhibited mā to be mery wpth ho-
neste, and in due season. This is manifest. He-
rem. xxxi. And Salomon saythe, Ecclesiastes.
iii. There is a tyme to wepe, & a tyme to laugh,
a tyme to mourne, and a tyme to daunce: a tyme
to embrace, and a tyme to refrayne from abra-
cynge. In conuenient tyme therfore and place,
maye saythfull Chrysten men haue ordinately
all maner of myrth in instrumentes wpth hone-
ste, at mariages or other ioyfull tymes, whan
God gyueth peace, prosperite and saye wether.
The abuse, the rovat and excesse (agaynste the
whiche onely we here speake) marreth all, and
bryngethe inconuenience in theyse and all other
thynges. And so after great vntemperate, and
vnmearurable myrth, ther: foloweth commonly
e breadyng great and perpetuall sorowe. Wher-
fore lette all saythfull Chrysten men take here a
monicion at theyr weddynges to put awaye all
vntemperaunce, and wpth nourtour and honoure

J. iiii. to

The christen state

to begyn that honourable state, so shall God increace his grace in them, and graunt the to lyue in long & honest my:the: Or els if they fall into trouble, he shall not leaue them wout conforce.

The. viii. Chapter.

Of the fyrst cohabitation or dwelling together, and loue of marryed folkes.

After that we nowe hyther to haue briefely spoken of the electiō of a comely spouse, & of þe earand in the cause of marryed folkes. church goyng also, and of the declaring and confirmaciō of the parties in wedlocke: I must declare, howe they bothe maye lyue well and ryght togyther, and saythefully kepe and increace the loue and dewty of marriage.

*Daunger in
the fyrste co-
habitation.*

And here þe fyrst dwelling togyther is moost dangerous of all for where folkes neuer came togyther afore, & the one is not yet accustomed wythe the other, and where sometyne also they are of contrary condicions and natures among the selues. There or euer they can dwell vnder one rose, and afore thes he learneth to knowe the other: much contention happeneth many tymes and if the same be not preuented at the begynnyng, there spryngeth wo:se thynges therof.

for the dyuell the enemy of all vynte crepeth in here also, and labourerth fast, that he maye lykewyse haue hys porcion, and that he maye make
the

Of matrimony.

11.

the marryed folkes not to agre well the one with the tother. Agaynst whome, they that are now marryed, must diligently watch and spght, and geue the Dyuell no place, but remember well, what maye followe vnto them by suche to early discorde. And the same maye they learne by this ensample followyng: if two boordes at the fyrst be not well coupled and ioyned the one to the other, they neuer are fastened right afterwarde. But if the fyrst couplyng & ioyning togyther be good, than can there afterwarde no violēce d:ue the boordes asunder, yea the whole boorde dothe sooner breake, thē the glewyng of thē togyther.

Marke this
exaple well.

They therfore that are marryed, must apply theyr spectall diligēce, that theyr fyrst cohabitaciō & dwelling togyther be louyng & frendely, & not separated thorow any spytefull concencion, for so shal the whole estate of your mariage prosper the better, and haue the more tranquillite & rest, as longe as yelue. And though there happen to aryse any clowde of discorde, yet let them beware, that at the least there be not to much displeasure, disdayne and inconuenience. For yf at the begynnynge of mariage there chaunse suche rudenes and vncomey discorde, then wyll it alwaye be breakyng oute, euen as it is wythe great woundes and broken legges, whyche sel dome are so thowely healede, but sometyme they

Howe mar-
ryed folkes
ought to be
haue the sel-
ues whanne
they fyrste
dwell togy-
ther.

The chysten state

hey haue payne at the chaunge of the wether.
 Eue so pf married folkes behaue the selues thus
 yn honesty the one toward the other at the p^rse
 e if discorde be once begonⁿ: betwene them, the
 olde cancher wyll breake agayne, thowghe it be
 sealed afterwarde. Then come suche vnsemye
 wardes as these be. Thus dydest thou serue me
 also afore. It were my parte to learne to gyue to
 the credence vnto the. &c. And after this manner
 both that to early discorde make the whole lyfe,
 & the whole state of mariage, bytter and sowr.

Howe they
 must behaue
 theselues at
 theys tyme be
 yng together

Let euery one consliether this aforehande, and
 restrapne, forbearre and suffer: And if all be not
 after his mynd, let hym remember the wordes of
 S. Paule. One beare anothers burchen, and so
 shall ye fulfyll the lawe of Christ. Let one suffer
 wyth another. In the meane season let eche one
 learne to be acquainted with the nature & condi
 cions of the tother, and to apply hym selfe accor
 dyng to the same, in as much as they must nedes
 dwell together, one enioye another, and the one
 dye & lyue with the other. Remember poure selues
 well on both the sydes, that if ether of you wyll
 be so styffe mynded, & stand so in his owne con
 ceite, ye shall neuer haue good nor good dayes to
 gyther. What auaylethe you then poure owne
 nopsome condicions: What thou perceauest thy
 selfe to haue ought in the (whiche dothe displease
 thy

A good lesso
 both for the
 man and the
 wyfe.

Of matrimony.

lii.

thy husbāde, the best is that thou amende it. Yf any thyng the do displease the, speake thy mynde, & that discretely vnto thy husbāde, so the intēte that he may leaue it, yf sensualite go to worke, it marreth all. Wyth the first can we not opene, allwaye, & of euery man, what so euer we wolde sayne haue. Contrary wyse: A hastening hath yet hyr owne dew tyme & place. The tyme also and pour dwelling together shall minister much occasiō, so that in proceſſe of tyme manye thynges shall be more tollerable vnto the that at the fyrste þ thoughtest rough, & couldest not suffice. But afore all thynges, þ prayer of sayth vnto god, shall make moost peare & rest. God only hath oure hartes in his hande, he can bowe the & alter the as he wyl: Leauē not thou now thy callinge. What soeuer we desyre of God in a true beleue, yf it be not agaynst his glorie and oure saluacion, he will geue it vs. But thys prayer maye not cease, as Christ teacheth. Luke, xlii.

As for such as in theyr owne inordinate lustes not regarding thys our instructiō and warninge go on styll, and as soone as in theyr first dwelling together they fynd ought in theyr spouse that is agaynst them, do braule and crye. No man, but euen the deuill himselfe sente the (vnto me, etc. Those men do, euen, lyke as yf one had bought a vyneparde, and shulde go into it

afore

Mark the
goodly example.

The christen state

What married folkes owe one to another.

afore & tyme, to proue the grapes, which yf they were yet hard and sower, that is vnseasonable and not ripe) he shulde therfore plucke vp the vyues, and destroye the whole yerde. ffor lyke as here the tyme muste be consydred, so muste the one forbear the other in theyr fyrst comynge together. And though the grapes be ripe, yet is not the ieuise immediately wyne at the begynning, but first, is it must, then sweter, at the last wyne: yee the yere and age maketh it in manye places, the longer the better and the more pleasant. he that will not now tary the tyme, but cast out the wyne, because it is not wyne by and by, but is must first, and then sweter wyne that man must nedes lacke wyne at his nede: Euen so yf thou wilt suffre no infirmyte ner blemishe thou must take none to be thy spouse. ffor alme are tempted and euery one hath his owne speciall blemyshe and fault, ouer and besydes the weaknesse and imperfection that we haue of our first father Adam. Wherfore let not euery man speake and do here what so euer cometh into hys brayne, but remembre that we all are men, and that accordynge to the olde proverbe. In space cometh grace.

And to the intent that euery man in this enfourmacion and in the state of mariage, maye behaue hymselfe the more handesomlye and the better,

Of matrimony.

liif.

better, I wpll nowe breselpe declare, what married folkes (because of gods commaundemente) do owe one to another, namely ordinate obedience, & coniugall loue mutuall, whiche is of all lones, the greatest ff: who so euer doth earnestly pondeze these thynges, and consydreth the well shall not onely behaue hymselfe ordinately and louyngely at theyr first dwellynge together, but thozow out the whole state of mariage (as lōg as helpueth he shall spend his tyme well in vniuequetyesse, and in all good maner. Touchynge this obediēce and loue matrimoniali, I wpll alledge the verbe worde of God, to the intente that this instruccion may generally take the more effect, and that every man (not folowynge here the same, may know, that he synneth openly agaynste god and agaynst hys holy ordynance.

Paul, Ephe. v. sayeth thus: ye wyues, submitte your selues vnto your husbandes, as vnto the lord. ff: the husband is the wyues head, like as Christ also is the head of the congregation, & saupour of hys body. Now as the congregation or church is in subiection vnto Christe so let the wyues also be in subiection to theyr husbandes in all thynges. ff: wst doth Paule speake of the obediēce, that married wemē owe to theyr husbandes. Let the wemē sayth he be in subiection, that is to say, seruiseable & obediēt vnto their husbandes.

The dewtye
& obedience
of wyues.

The christen state

husbandes. And addeth thereto, that they must esteeme this obedience none otherwyse, then yf it were shewed vnto god himselfe. Wherout it foloweth, that the sayde obedience extendeth not vnto wickednesse & euell, but vnto that whiche is good, honest, and comely. In as muche as god delicteth onely in goodnesse, and forbyddeth euell euery where. It foloweth also, that the disobedience, whiche wiuues shew vnto their husbandes displeaseth god no lesse, then whan he is resisted hymselfe.

The husband
is the heade
of the wyfe.

Secondly, Paul doth lykewyse adde the occasion, whye women oughte to be subiection to thei husbandes. Euen because the husbande is the wifes heade. Wherby, sayenge he toke oute of the thyrde chapter of Gene, where it is wyrtten thus: And the lord sayde vnto þe womā. Thou shalt depend and wait vpon thy husbādes beck, him shalt thou feare, and he shall haue auctorite ouer the. Thus wyrteth Paule himself. 1. Timothy. ii. I suffer not a womā to teach or preach or to haue dominion ouer her husband. For Adam was first made and then Eua. And Adam was not disceaued but the woman was disceaued, and brought in the transgressyon. For as much then as the mastershippe and takinge of auctorite vpon her could not well be dyspuen out of the woman, therefore god to punyshe the sinne,

Of matrimony.

liiij.

he humbled her, made her fearfull and subdued her. Such punishment and ordinaunce of God ought they to regarde, and wpyth a good wyll (ac-
cording to the commaundement of the Lorde, to obey theyr husbannes. lest they fall into Gods wrathe and into further punishment.

But to the intent that the husband shall not turne hys auctorite vnto tyrany, therfore doth Paule declare, after what maner and howe the husbände is the wpyes heade. The husbände (saythe he) is the wpyes head, euen as Christ is the head of hys congregacion. Nowe is Christ so the heade of the congregacion, that he shewethe vnto it the same thyng, whiche the head sheweth vnto the bodye. The head seeth and heareth for the whole body, ruleth and gydethe the body and geneth it strength of lyfe. Euen so doth Christ defende, teache & preserue his congregacion. To be shorte, he is the sauoure, conforzte, eye, harte, wisdom and gyde therof. Therfore muste the husbannes be heades vnto the wpyes in lyke maner, to shewe them lyke kyndenes, and after the same fashyon to guyde them and rule them wpyth discrecion for theyr preseruacion, and not wpyth force and wpyfulnesse to entreate them.

Thyrdly, Paule setteth an ensample to the w-
nes howe they must be obedient & behaue theyr sel-
ues vnto theyr husbannes, & saythe: Lyke as the
churche

Howe the
bände is the
head.

The christen state

How the wy-
ues must o-
bey and be-
haue them sel-
ues.

chyz he is in subiectiō to Christ, so let the womā
be in subiectiō to thep: husbondes in all thinges
But howe is the chyz: he in subiectiō to p: Lord?
She hath respecte only vnto hym, & dependethe
vpon his worde. As for straunge & fond husban-
des, she harkeneth not vnto them, but kepeth her
selfe pure and cleane (and that continually) vnto
hym in all faythfulnes: Loke what Christ com-
mandeth her, p: receueth she into her harte, & doth
it: Contrary to Christ and wythout his wyll &
worde, dothe she nothyng. ffor in euery thyng p:
she goethe aboute, she seakethe and requirerh for
Christes worde, she loueth Christ only & aboue
al thynges, she is glad and wylling to suffer for
Christes sake, she doeth all for the loue of hym.
Christ only is her conforzte, ioye and altogether.
Vpon Christ is her thought day & nyght, she lo-
gethe onely after Christ, for Christes sake also
(if it maye serue to his glozy) is she hartely well
content to dye, yea she gpurth ouer herselfe whol-
ly therto for Christes loue, knowyng assuredly,
that her soule, her honour, body, lyfe and all that
she hathe, is Christes owne. Thus also must
euery honest wyfe submit her selfe, to serue her
husband wythe all her power, and gyue herselfe
ouer frely and wyllingly, neuer to forsake hym
till the houre of death: to hold her content wyth
her husbände, to loue hym onely, to harken vnto
hym

Of matrimony.

16.

hym, & in all thynges to order her selfe after hys commaundement. &c.

Nowe followeth it in Paule Iphewyse, what the husbannes owe to thei wyues, & how they ought to loue them. Ye husbannes, sayth he, loue your wyues, as Christ loued the congregacion, and gaue hymselfe for it, to sanctify it, and hath clensed it. &c. The husbannes dewetye is to loue hys wyfe. Nowe is loue gentle and frendly, she is not disoaynesfull, she seeketh not her owne profyt she is not proude, she is not puffed vp, she is not hastily prouoked vnto wrath, she taketh not a thyng soone to the worst, she is not lothsome & tedious, but seruente & seruiseable, and therfore (as we sayde afoze) the husbände is the wyues head, that is, her defender, teacher and conforzte. Yet nedeth it no farther declaraciō, for as muche as Saynt Paule hymselfe sheweth the maner & fashyon of the loue, that is, howe they oughte to loue thei wyues, and sayth: Ye men loue your wyues, as Christ loueth the cōgregacion. Howe dyd Christ loue the congregacion. It is wyrt. ten: No mā hath greater loue, than he that geueth his lyfe for his frend. Such loue hath christ shewed to his congregacion. For it followeth in Paul: Christ gaue hymselfe for it. For what intent: Euen to sanctify it and to clense it.

The dewetye
and loue of
husbannes.

Howe menne
shoulde loue
thei wyues.

This is the measure of the mutuall loue
B 1, matre

The chriſten ſtate.

E matrimoniall, that eche party haue nothing to deare, whiche he can not be content to giue and beſtow vpon his maried ſpouſe, in as much as it is requirred of hym, that if neede be, he ſhall alſo not ſpare his owne life for hys ſpouſes ſake.

And lyke as Chriſt thoughte no ſhame of hys church, deſpiſed her not, neyther forſoke her be- cauſe of her vncleanneſſe and ſynnes. So ſhoulde no Chriſten maried man ſpurne at hys wyfe, nor ſette light by her becauſe that ſometymes ſhe faileth or is tempted & goeth wronge: but euen as Chriſt nouriſheth and teacheth his church, ſo ought the huſband alſo louingly to enſoureine & inſtructe hys wyfe.

How holy a
chynge loue
matrimoniall
all is.

But make & conſyder this well: O ye Chri- ſten maried folkes, that Jeſus Chriſt the ſonne of God, and the holy Chriſten church, and the holy body of them bothe, are ſet forth for an en- ſample or myroure to the ſtate of wedlocke and coniugal loue. A more excellent, a more holy, a more goodly and purer enſample coulde not be ſhewed. Thus truly muſt it nedes folow, that loue matrimoniall is highly accepted vnto God as an ordinate, holy, and godly loue: Contrary wyſe it muſt followe, that vniquietneſſe, hatred and frowardnes in mariage diſpleaſed God exceedingly. For an hygge loue is it that God requirerh of maried folkes, therfore ſynne they not,

not but do well and ryght, whan they, because of
Gods commaundement, beare great frendshyp
and loue, the one to the other.

It followeth mozeouer in Paul: So oughte a man with
his husbannes to loue theyr wiues, as theyr owne loue his wife
bodys. He that louethe his wyfe, louethe hym. as his owne
self. For no mā hath at any tyme hated his own body.
fleshe, but doth norysh and cheryshe it for this
cause shall a man leaue father and mother, and
kepe hym to his wyfe, and they two shall be one
fleshe. Therefore ought every man to loue hys
owne wyfe as hymselfe. All thesē are the holy
Apostles wordes, which haue this consideracō:
Wedlocke maketh of two personnes one: For
they two, sayth the Lord, are one fleshe. Therefore
must the husband loue his wyfe no nother wyse
then his owne body. And as it is a very vnna-
turall thyng for a man to hate hys owne fleshe &
bloud, eue so is it to be esteemed vnaturall, that
one spouse shulde hate the other. All we cheryshe
our owne bodys and norysh them. Reason is it
then that we cheryshe oure wyues, and do them
good, for they are our owne bodys. And as ther
is great vnite and mutuall loue amōg the partes
of a mans body, so ought there to be also betwe-
ne them that are married together. Every mēbre
healpeth a nother, they are sorow & mery together,
there is not one that checketh the and obbeydethe

The christen state

another, euery one hath his place & office in the body, and doth his dewty wythout grudgyng: Euen so Iphewyse must it be betwene man and wyfe. Thus much haue I shortly spoken out of Paule, to wchynge that loue which is due to be had in wedlocke.

The. x. Chapter.

How the loue, faythfulnes, & dewty of married folkes, maye be kepte and increased.

Herein now ought not a married mā to be satisfiēd, that he knowethe what matrimoniall loue is, & how he shuld loue hys spouse, but he must apply hymselfe to loue her in dede, as & Lord hath cōmaunded hym & not that only, but also endeuour hymselfe euermore and more, to kepe & increace the same loue. For many there be that begynne well to loue, but they endure not, & some ordre them selues after suche fasshion in theyr lyuing, that they deserue rather to be hated, than loued. Therefore wyl I nowe speake a lytle hereof, how the loue, faythfulnesse & dewty of married folkes maye be kept & increased. First, for asmuche as true loue matrimoniall cometh of God, & is gyuen of God vnto man, there are two speciall means (namely goddes worde and the prayer of fayth) that do kepe & increace it. For if married folkes haue earnest ly vnto the worde of God, & read it, they learne
Daply

The worde
of God and
prayer.

Of matrimony This.

daily at it, such saynges, as augment coniugall loue And yf they praye vnto God with a true fayth, that he wyl put awaye all suche thinges as maye mynyshe the loue betwene them, & helpe them vnto it that maye increace the same, doubtlesse God shall heare them. Only let them giue them selues to cōtynuall prayer, and to the hearyng and reardyng of Goddes worde.

Secondely. For as muche as wedlocke maketh *One* harte of two persons one, for they two are one flesh, wyl. saythe the Lorde, therfore muste they be of one harte, wyl and mynde, and none to caste another in the tette with hys faulte, or to pryde him of hys gyfte. Yf thy wife be not al togyther circumspecte and handsome, and God hath endewed the woth wysdom and actiuite, than boast not thy selfe agaynste thy wyfe, but remember howe God hath provided the for her in marriage, to the intent that thou shouldest supple her imperfection, and that ye both doyng your best togyther, myghte be one perfecte bodye. If the wyfe be ryche, and the husbände poore, then let not the wyfe boast her ryches agaynste the husbände, but consydre, that thorowe marriage, her goodes are become her husbandes also. For marriage is a mutuall felowshyp & partakynge of all thynges. The bodye lyke wyfe is more of value than the goodes. Seynge, then that thy body is

One casuod another in 2 teth.

R.iii. thy

The christen state

thy husbandes, muche more are thy goodes his. And thus must every one of you iudge in others gistes, & what so ever the one spouse hathe more excellent then the other, the same, thorow marriage, is his spouses as well as his owne.

**Servise and
belawdyp.**

Thyrdly, it doth greatly increase loue, whan the one faythefully serueth the other, whan in thynges concernyng marriage the one hideth no secretes nor priuities from the other, whā of all that euer they optayne or get, they haue but one comon purse together, the one lockyng vpp no thyng from the other, whan the one is faythfull to the other in eatyng, drynkyng and all necessite, whan the one harkeneth to the other, & whan the one thyneketh no scoone of the other, & whan in matters concernyng the rule of the house, the one wyll be councelled and aduised by the tother. But muche disorde commeth of it, whan the one hateth and wyll not suffer the m, whome the tother loueth and can not forsake, as namely a mans frend, father, mother, syster, brother, and such other lyke.

**Obedient
use.**

ffourthely, let the one learne euer to be obsequious & seruiseable to & other in al other thynges. And this shall come to passe, yf & one note what thyng the other can atwape woth all, and what pleaseth him. And so from henceforth to meddle with the one and eschew the other. Some wities

Of matrimony. It.ii.

are so frowarde, that whan they husbands are
 merry, they are sadde: And contrary wyse, there
 be diuers men, that s^o they desyre to meddle wth the
 that cōnyng, whiche they perceiue & they wyues. Thynges to
 can not awaye wth that. Some nether canne nor be eschewed
 wth heare they infirmities more nor lesse. Som
 tyme whan the wyse is sad and disquietted, then
 wth the husbände haue to make sporte and pa-
 styme of her. And sometyme if the husbände be
 displeased, than the wyse wth spytfull wordes
 and wanton fashyons prouokethe hym to more
 anger. Some hadde rather haue they backe full
 of strypps, than to holde they tonges and forbe-
 are a lytle. But where the vnderstandyng of ob-
 sequye and obedience is, then lette euery one re-
 member that the other hath the nature of man-
 kynde in hym, and is tempted, lette the one lende
 to the other somewhat in temptation, forbear
 wth the hym, & gyue hym the place gentyllly for a
 tyme. And though the thy spouse in hys displeasure
 do happen for to speake an unkynde or vntentyl
 worde, yet thynke that it was not he, but wrath
 that spake it.

ff. p. ch. p. There is no manner of chynge, that Humillite & Semylnes.
 more strongly kepeth and increaseth loue ma-
 trimoniall, then doth curtesy, kyndnesse, playn-
 nesse and gentylnesse in wordes, manners and
 dedes. But there be diuers married parsonnes,
It.iii. among

The chriſten ſtate

among whome is not ſound a good worde, but al-
way brawling, chiding & diſcorde. And yet ſyll
they all the world wth complayntes, what a mi-
ſerable lyfe they haue togyther. And they them-
ſelues neuertheleſſe are gilty of theyr owne miſ-
chefe. Let them leue theyr churlyſhe faſhons, and
be frendely and louyng one to another, and then
ſhall they come to reſt. And if happely they can
not excell in that behalfe, yet lette them ſhewe a
good mynde and louynge w^{ll} in theyr wordes
and dedes, & ſo ſhall an honeſt vertuous ſpouſe
be contented therwthe. For euident it is, that
many a man wolde fayne be endewd wth hu-
manite and gentlenes. And yet by the means of
imperfection, not for any ſrowardnes, he canne
not. One man alſo is of an heuier nature than
another.

They muſte
ſecretly kepe
no euell myn-
des, but tell
theyr greſe.

Syrrely, it lykewyſe heapeth and encreaſeth
loue matrimoniall, whan the parties ſwell not
one agaynſt another, and whan eyther openeth
to the other theyr greſe in due tyme, and wth the
diſcreſion. For the longer a diſpleaſure or euell
w^{ll} reygnethe in ſecrete, the worſſe w^{ll} be the
diſcord. The dyuell alſo ſometyme maketh theyr
hartes ſo hard & ſtyffe, that at the laſt they both
become croked beſſels. Therefore (I ſaye) wolde
I haue the due tyme obſerued, bycauſe that there
is ſome ſeaſon in the which yf greues were ſhe-
wed

Of matrimony.

Itt.

sheweth, it shuld make greater debate, as yf thou shuldest tell it thy husbände, when he is oute of patience, or moured. And specially who so speaketh to a drunken man, talketh wpth hym that is not at home. Therfore Abigail perceauyng Nabab her husbond to be drunken, wolde not speake her mynde vnto hym vntyl the mornynge. i. Reg. xxv. Thus ought euery one to wayte his conuenient and due tyme.

Wpth discretion, I saye, must it be done also for some shewe theyr grefes so vnmannerly, so spytefully, and so vncourteously, that they make nowe a greater dissencion, than was afore. And yf the one, of a good faythfull meaning, begyn to speake of the tother, the same shall not onely take indignacion at hym wpthout patient hearyng oute of his tale, but also begynne to make spytefull rehersals agayne of the newe. Remember your selues well both of you, for if ye so continue in dissencion, brawlyng and chydng the one wpth the other, truly ye can not haue Gods fauoure. For who so wyll be forgiven of God, must and ought fyrst to be at one with his neyghboure, and also to forgoue hym his trespassse and faulte. Accordyng to the wordes of the Lorde. Math. v. vi. xviii. So sayth Dauid. Psal. xlii. Thoughe ye be angrey, yet synne not. Lette not the Sonne go downe vpon your wrath, neyther

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ther gyue place vnto the backbyter. &c. Lette all
bitternes, fearnes & wrath, roaryng and cursed
speakyng be put awaye from you. Be curteous
one to another, and mercypfull, forgypunge one
another, euen as God for Christes sake hath for
gyuen you.

**Chyldren be
gotten in ma-
riage**

Pignus.

Seuenthy chyldren begotten in wedlocke, are
a very sure bonde of matrimoniall loue. And
therfore the Latinistes call them Pignora. Now
is pignus as muche to saye, as a pledge, or gage
or payme. And the chyldren begotten in lawfull
marriage, are as a pledge and surety of the loue
that can not be parted asunder. For howe canst
thou at any tyme be deuided from the married
spouse, by whome thou hast chyldren: yf thou
wylt saye. Take thou one, & I wyl take another
yet hath ech of you in that one chyldre, something
which pertayneth to your selfe. For certayne it
is, that the chyldre cometh of you both. God also
bryngeth it so to passe, that somtyme the chyldre
looke lyke the father, somtyme lyke the mother,
sometyme they haue the condicions and simili-
tude of you both: And this God ordeyneth that
the loue maye be the greater in marriage. Nowe
when thou wyfe doste loue those your chyldren
as thou shuldest, bryngeest them well vp, arte di-
ligent in lookyng to them, and canst take payne
wpyth them, then louest thou thy selfe in thy chy-
ldren

**Mark thou
wyfe.**

Of matrimony.

It.

dyen, and geueste hym also an occasion to loue the better then he dyd, so that wpyth the payne & trauayle that thou hast aboute the chyldren, he is paryfyed: Lye as it is in dede the dewetye of euery married man, not to be vnpaciente wpyth his chyldren, or churlish to his wyfe, which hath laboure and payne ynough all readye wpyth the chyldren, al though her husband were of a gentle nature, and not doggish.

And those wyfes, whych beynge made frute-
full of god, do byng forth manye chyldren, and
haue all theyr dayes much greate payne, trauay
le laboure and disquietnesse wpyth them, maye
not thynke (as some do) that they be moze unhap
pye and infortunate, then those are that haue
no chyldren at al. They shulde rather consydre,
that to be frutefull, is in gods true eternal wor
de, commended as a blrffynge of god, and that
all such wyfe and noble men as feared god haue
euer esteemed it for a singulare prosperyte, ho
noure and welth. Item that all holpe & famous
women of the olde testament, dyd mourne, com
playne, and were ashamed of theyr vnfrutefull
nesse. Upō a tyme there came a famous womā
to Rome, to the noble Cornelia Grachi, & she
wed her hir treasure, as namelpe hir precious
Jewels, rynges and cheynes of golde, precpous
stones, and ornamente, and requyred Corne-

To bynge
forth childre
is & blessing
of god.

Childre are
womens best
Jewels.

Ha

The christen state

lia that she shoulde shewe her hye Jewelles also. Then that noble Cornelia brought forth her chylde, shewed her them, and sayde, lo, this is my worth and precious treasure, that all my mynde standeth vnto, yee the treasure that one ly reioyseth me, and is to me dearer then all the Jewels vpon earth.

This dyd an heithenish womā, What shuldest thou the do, thou christe wife, whiche oughtest by ryght to know, that god vseth þe to greates honoure, whā he causeth the to beare chylde, which afterward may serue him and the whole countre, and maye come to be honette folkes, & a perpetuall commendacion to the. The holy scripture also saith evidently, that a wife is in the worke of God and serueth hym, whan she bringeth forth chylde, and gydeth them well.

Therefore what so euer she there in dothe and suffreth, she must gladlye do it and suffre it for gods sake, & put her trust in god, that he whiche putteth her to the payn and labour, can also shew her both comforte and helpe, yee she may not doubt, but be certayned at goddes hand, & what soeuer she saythfully and obediently suffereth and doth with the childe in marriage it is no lesse good worke in the sight of god, then all mens geuyng, prayer, or mortifieng of the bodye. For that is hir crosse which the lord hath layed vpon

Daynes sayng about chylde: is the crosse of the wyues.

Of matrimony. lxx.

vpon her to beare. Paul sayeth also. i. Timothy
 ii. The woman brought transgression into the
 worlde, but she shall recouer her honoure agayn
 by bearyng of children, yf she contynue in
 sayth, in godly loue, in the sanctifieng, and in
 nourture. This shulde Christe wiues remem
 bre in all their crosse, and to be glad, wyllynge,
 & of a good courage therein. And who hath shew
 ed the woman all the griefes, anguyshes &
 troubles, all the paynes and miseries, that tho
 serpyes haue which bring forth no chyldre: It
 maye chaunce, that they haue more myserye
 and payne in another sort, then thou hast w thy
 chyldren. And that happely they haue here rest &
 good dayes, and yet synne therein w the pryde,
 deynthe, voluptuousnes, wantonnesse, ydel
 nesse, vncyence, & such infirmities, so that here
 vpon earth they get lytle honoure and worshyp
 therof, & must haue eternal payne in the worlde
 to come. This I say agaynst froward & wicked
 wifes, and not agaynst those that would be glad
 to take any payne & labour so that they might
 haue chyldren and to lyue richely, vertuouslye
 and honestlye.

The women also, whiche are married vnto Step chyl
 such men as haue had children by their former dren & their
 wyues, must be earnestly exhorted, to shew them mothers.
 selues vnto those motherles chyldren, no steppe:
mothers

The christen state

Markes well
ye others
in lawe.

mothers frēdschyppe, but a right motherly faith-
ful kyndnesse. Haue cōpassiō (oh Christē womā)
vpon those yong innocēt orphāns, whiche knowe
not ner haue any cōforte ner helpe vpon earthē,
saue only the. Consydre, that god the lorde hathe
ordenyed the (in steade of theyre owne mother)
to be vnto the a right true mother, & requyre the
the to loue the, & to do them good. Wdo vnto the
yf thou do the poore motherles chyldren harme.
Remēbre, that they are thynne owne husbandes
naturall flesch & bloude, & that it is an vnnatu-
rall thing to hate them whych on thy husbands
behalf pertaine partlye to thynne owne bodye, &
are thynne owne: thynke vpon the worde of truth.
With what measure ye meate, wythe the same
shal it be measured to you agayne. What a gre-
at greife wold it be to thine hert, yf thou knewest
now that thine owne chyldre whā thou bareste i
thy bodye, shulde (after thy death) haue a step mo-
ther, whiche wold be rough and churlysh vnto
the: Doubtes those chyldrens mothers that dech
is had in hir deeth no lesse care for hir chyldre.

Therefore as thou woldest haue thine owne
chyldren increated (yf thou shouldeste now dy) so
deale thou also with the that were hers & thy hus-
bandes together. W: els loke verelye to haue of
god the same measure that thou hast gyuen. We
sure also, that god will not heare the, whā thou
prapest

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prayerst thy Vater noster, for as muche as thou
wylte not heare the poore Orphans that cry vnto
the. O dere mother. This I saye, because expe-
rience leaueyth, that by the reason of steppē chyl-
dren the loue matrimoniall is not onely muni-
shed, but euen vnterly excluded. Neyther geueth
it vnto, whan a man intendynge to commend
his fyrst wyfe, doth it ether out of mesure, or els
fyrst of all whan he fyndeth faulte in hys newe
wyfe. For such prayse doth she cōfesse to be made
to her dishonoure and shame. Carnely that her
husbande in commendynge hys fyrst wyfe, dothe
it to her reproche. I speake not this to the intent
that a marred man shulde speake euell of hys ho-
nest wyfe whiche is departed, but that euery mā
whiche is nowe marred agayne, maye commend
hys former wyfe in due season and wythe mea-
sure, yea & in suche a sorte, that hys present newe
wyfe haue none occasion to thynke, that it is
done to her dyspraise.

Epghly. The loue matrimoniall is excellently
well kepte and increased thowowe nurture, clen-
lynesse, trouthe and faythe, yf they be stedfastly
observed togyther. Let the husband content hym
only wyth hys wyfe, and so order hym selfe with
wordes, manners and gestures, that the wyfe
maye perceaue, that he holdeth hym onely vnto
her. Let the wyfe kepe no lesse trouthe and fayth
being

Trouth and
faythe must
be kepte.

The chysten state.

being honest and not shameles toward her husband. Agayne, let her geue hym due beneuolence, and be not contrary vnto hym, noz brawle with hym. ffor suche fowardnesse gyueth ofte great occasion, and minisreth impruement to matrimony. Wherfore lette euery one here remember the wordes of S. Paule. ffor the auoydyng of whoredome, let euery man haue his wyfe. There hath not the wyfe power of her owne body, but the husbände. Agayne, the husbände hath not power of hys owne bodye, but the wyfe. &c. as we sayd afore in the tenth Chapter.

Clennesse.

Let euery woman also beware of misgouernauce & sluttishnesse in rapmēt, yea in euery thyng, that wythe vncleennesse she make not her selfe hated of her husbände. I knowse must they bothe beware of euery thyng that prouokethe to aduoutry, or minisreth any vnfaithfull suspicion. As it is to be droncken, to haue wanton or prauy communicatiō, to vse euell company and lyke pastyme: to haue fellowship wyth lyght personnes, to resorte vnto suspicious places, to stōd wyth suspicious folkes, to were wantonne rayment to be euer at lyght games, to renne to euery daunce, to playe in euery strete, to tary lytle at home, to be lesse content at home then any where, to murmoure, chydre, and to sygh at home. et cetera.

Note this well.

As

The christen state

Itiss.

Conuersaciō

An honest wyfe ought not behynde her husbandes backe to haunt any euell company, to be backetted, nether to go any where wythout her husbandes knowledge & leaue. Much lesse ought she to take vpon her any farre tourney. And if her husband be gone forth, or be not at home, let her holde her selfe as a wydowe and lye quietly, & bryng no man into the house in the meane season, nether runne oute: nor byd gyses, to the intent that ther grow no euell name nor fame vnto her therthorow. Nether shulde the one to the other, boast or shewe of suspicious gyses & presentes. Nether the husbande to commend other wiuers afore hys owne or aboue his owne. Nether is it the wiuers parte to excead in praysyng another womans husbande, lest the one suspecte the other. Thy wyfe must take the for: sayrest, & thy husband must holde the for: & best fauoured.

Good counsel

And for asmuche as gelousie is a speciall euell disease, and a great noysome plage in wedlocke, therfore maried persons must put it awaye, or at the leest, and asmuche as in the lypeth came it and suppresse it: And namely beware thou wyfe that thou impute not aduoutry vnto thyne husband, because he sometyme hath spokē with another woman, or looked at her. Agayne, thou husbande must not be so sore tempted, as to mysintreate, to blame or to smyte thy innocent wyfe,

Gelousy.

I. nether

The christen state

**Women and
hoyses muste
be wel gouer-
ned.**

nether to laye vnto her suche thynges as she ne-
uer thought vpon. I pke wyse thou husband may
est not deny thy wyse to make conuenient and
honest chere wyth honest folkes. ffor though all
olde wyse and prudent men would haue womē
& hoyses kepte in good nourtour & gouernaūre,
yet maye there be to mu- be done herein, as well
as in other thynges. There is an old Proverbe
also. The bowe wyll breake, if it be to soze bent.
Item, No thyng maye continue that is not bor-
ne vp. Therfore an honest married mā shulde
forbyd his wyse no conuenient honest myrthe,
but gyue her leaue, to the intent that she maye
afterward be the moze wyllyng wyth the chy-
ldren, and in other trauayle & paynes takynge.

**Boasting o:
praisynge.**

It besemeth no discrete honest husband, to com-
mend his wyse to much before other men. Col-
latinus Tarquinius lost his noble wyse Lucce-
tia, thozow his inordinate prayspug of her. Yet
much lesse becommeth it the to be shamelesse in
disclosynge the priuities of mariage, as many
spithy personnes vse to do. I pke wyse besmethe
it no man to prouoke hys wyse in byn gynge in
naughty personnes, or in heppynge the styll there
in his house, nether to cause his wyse to be spokē
of. Yf Menelaus had kepte Paris without, he
had saued Helena his wyse. Neuerthelesse every
honest wyse muste saythfully and at all tymes
kepe

Of matrimony.

kepe her honeste, thoughe her wycked husbände
 gyue her many prouocations. Remembre all
 waye the sentence of Salomon. Whā a womā
 leaseth her honeste, than hathe she lost her chiefe
 treasure, nether hathe she any more, but is con-
 temptned & dyspyed, as the myze of the stretes.

Item.

Honeste is a
 womā's chie-
 fe treasure.

Hereto seruethe it also, that the wyfe maye
 not make her selfe to familiare, to frendly, or to
 prypup wyth her seruautes or housholde folkes,
 lest they shoulde be bolde to talke, to teaste, or
 without reuerence to behaue them selues wythe
 her, as one seruyng mayde woulde do wythe
 another. Thou wylte saye: I canne not be so
 boysterous nor shewe my selfe so terrible. Nowe
 go to, if thou wylte not be feared in the house as
 a dame, yet hold the so vnto them, that they may
 stande in awe of the, that they be not to rashe
 and to bolde of the, but shewe the reuerence, be-
 yng shamefast and well manered towards the,
 as to the mother in the house. For thou ough-
 test with no man to be so familiare, so frendely,
 and so homely as wyth thy husband. A ykewyse
 also must menne behaue themselves vnto theyr
 maydens in the house, and comynge all the rule
 and punyshment of them vnto theyr wyues, and
 not to meddle wythe the seruauntes agaynste
 them, excepte the wyfe wolde deale vnrasona-
 bly and wylfully wyth theyr poore seruauntes.

Behuour
 wyth serua-
 tes.

A good lesse
 for wyues.

The chriſten ſtate

Contrary wyſe, the wyſe muſt not take vpon her the rule or punyſhment of the men ſeruauntes, for hereof cometh great vniſe: Lyke as whā the huſband medleth to muche with the women ſeruauntes, and the wyſe wyth the men ſeruauntes, there ryſeth great ſuſpicion and diſcencion amonge married folkes.

The xvi. Chapter.

Of conuenient carefulnes, and truſt keepynge of the houſe lyke Chriſten folke.

If thy wyſe be vertuous and truſty, let her be alſo carefull in keepynge and prouydyng for thy houſe. For ſuch ſtudy & ordinate care breedeth great loue & increaſeth thy ſubſtaunce for ſuch ſtudy and care is not forbydden. For the godly Patriarch Jacob thought it neceſſary for hym & his wyſe to be ſtudious for theyr houſholde. Dauid affirmynge it, If a man prouide not for hym ſowne houſholde, he denyeth the ſayth and is worſe than an Infidel. Wherefore all that Chriſt ſpeaketh agaynſt carefulnes, he ſpeaketh it agenſt all inordinate miſtruſtyng & to muche couetous care and ſorrow, that deſperately & inſatiably tormenteth & vexeth the mynde. Ordinate care expelleth idle ſlouthfulnes and monyſheth vs of our duty & truſt vocation. Which care only loketh vnto God, the authoꝝ & gyuer of all, to him ſhe prayeth to proſper & bliſſe al ſhe goeth about

Gene. xxx.

Matth. vii.

Of matrimony

Irb.

about. Whych prayer of sayth hath her for me & Pro. 11.
circumstances tēdyng to Gods glory. Two thin-
ges I aske of the, o Lorde. remoue fro me vanite
and lyes, gyue me nether pouerte, nor ryches,
only graunt me a necessary lyuynge, lest I beyng
to full, deny the sayeng, Who is the Lorde. And
lest I constraigned thowowe pouerte fall to thefts
and forswear the name of my God.

This ordinate care and study must be takē, Ordinate
that ye maye haue to socoure the nedye and to care
set forthe youre chyldren, and that youre selues
want not, and so by your idl ignaue, ye be one-
trouise and a burden to other good menne. La-
bour to haue wherwith to lyue in age, yf God
call you to it. Who so hath stolen, sayth Dauid,
let hym now stele no more, but labour wth his
handes some good occupacion & they maye haue
to healepe the nedye. And as for them that inor-
dinate care and study to be ryche, and to haue
more than is necessary, they fall into the temp-
tations and snares of the dyuell, and into ma-
ny lustes (as sayth Dauid) which drowne men
into perdition and damnacion, sodēly fall these
ryche welthy bullockes from theyr goodes & god- Luke. 11.
des, euen theyr euell gotten, wor sekepte, & worst
of all bestowed mammons.

What so euer is to be done wythout & house
that belongeth to the man, & the womā to study

L. iii. for

The ch Kristen state

The outwar
de busynesse
pertayneth
to the man,
enward to
woman.

for thynges wythein to be done, and to se saued
or spent conueniently what so ever he byrnygeth
in. As the byrde flyeth to and fro to byrnye to þ
nest, so becommeth it the man to applye his out
ward busynes. And as the dame kepeth the nest
hatcheth the egges, and byrnyng forth the frute, so
let them bothe learne to do of the vnrasonable
fowles or beastes created of God naturally to
obserue theyr sondry properties.

Gene. xxxi.

The man in his gaynyng & occupieng must
be lust & saythful, seruēt, diligent & earnest, ma-
kyng all thyng substantially surely, & wythout
ony decept. If or saythfulnes euer abydeeth whan
vn saythfulnes & craftines destroye themselves:
as ye se in the saythefull dealyng of Jacob and
in the couetouse discreete of Laban. The worde
& promyse of an occupper must be as ferme and
fast as the roche of stone, sayth and trouth con-
serueth many mens occuppeng whā vntrust be-
lyng byrnyng hym out of credyt.

Let not a man meddle with vnhonest occupa-
cions not necessary for a common weal, but as
Paul commaundeth, wyth such as are good and
profitable for the cite or countrey wythout de-
ceyte, and euery man to medle wyth, and in hys
owne calling, nether sekynge other mens lurre,
nor enuieing other mens prospe, but walke ordi-
nately and quietly labouryng wyth theyr owne
han

Of matrimony.

lxvi.

handes, auoydunge vsurpe, but doyng to other
as thou woldest be done vnto thyne owne selfe.
And yf thou (for all thy true and iust dealyng)
yet prosperoudest not subiect to many euil chas-
res, wherof the world is ful, yet be thou content
with Goddes wyll, for the pouerte of the ryghte-
ous, sayth Salomon, is better then the infinite
treasures of the vngodly. And a pece of bread or
a messe of potage with quietnes, is better then
a fatte oxe with brawlyng. Many menne haue
great goodes wyth much vniquietnes and lytle
honeste, for he hath sett his soule to pledge, for-
saken God & taken the dyuell to helpe hym to lye
& to deceaue that he myght be ryght to leaue his
good to an vknownen haper. Dauid saythe, fol-
lowe not hym that doth euell because thou seest
hym prosper in his wyckednes: for he shall sone
be cut downe lyke grasse, & lyke the floure sand
awaye. But put thou thy trust in the lord: & do
ryght, dwell in þe lorde & get thy lyuyng wyth
trueth and iust dealyng. And feare not nor be
agreued wyth hym that prospereth in his owne
wape, and leadeth a wycked lyfe. &c. Vnto thys
holpe Psalme let euery Christen man attende.

Psal. xxxvi.

The wyues workyng place is wythein her house, there to ouerse and to sette all thyng in good ordze, and to beware that nothyng be lost, seldome to go forth, but when vrgent causes call
The wyues must worke wythein the house.

L.iii. her

The chylsten state

Phidias.

her forth. And therefore Phidias that ingenous
worchemanne entendynge to describe an honest
faythefull housewyfe, dydde sette her ymage vn-
der the shel of a snayle, signifieng that she shulde
commenſente euermore kepe her owne house. Necessarply it is
as saye the he that she knowe these common sentences & learne
pyng of the houses.

**Marke these
sentences wel**

her forth. And therefore Phidias that ingenous
worchemanne entendynge to describe an honest
faythefull housewyfe, dydde sette her ymage vn-
der the shel of a snayle, signifieng that she shulde
commenſente euermore kepe her owne house. Necessarply it is
as saye the he that she knowe these common sentences & learne
pyng of the houses.
thynge thou woldest sayne haue, but what thou
canst not lacke. Stretche out thyne arme no far
ther than thy sleaue wyll reatche. What so euer
thou nedest not, is to deare of a farthpyng. Who
so spareth not the penny, shall neuer come by the
pownde. Sparynge is a ryche purs. A thynge
is sooner spared then gotten. Spare as thoughe
thou neuer shuldest dye, & yet as mortall, spende
measurably. To spare, as thou mayste haue to
spende in honeste for Gods sake, and in necessi-
te, is well done. Thy sparing is but vayne, whē
thou arte come to the bottome. Begynne eue-
ry thynge in due season. What so euer thou
mayst do to nyght, dyffer it not tyll to morow.
That whiche thou cannest do conueniently thy
selfe, committe it not to another. If thou wylte
prosper, than looke to every thynge thyne owne
selfe. Lette it not be lost, that maye do any good
in tyme to come. Spende no more than thou
wottest how to get it. whan thyne expenses and
receytes be alke, a lytle losse maye ouerthrow
the.

the. Spare for thy age. Take paynes in thyne
pough. Wyse such thynges as thou nedest not to
repent the therof. Ayle pedlary bypnethe beg-
gery. Araye thy selfe honestly. Holde thy chyldre
in awe, and they shall haue the in reuerence.

Whiche spendynge and many gyftes, make bare
cellars and empty chystes. Euell fellowshyp &
wayne pastyme marpeth pouerte and begetteth
a sonne called derision, lyueth go:giouly and
costely in excesse, and leaueth the a fare well,
whose name is this. In thyn age go a beggynge:
Such and many mo godly and wyse sentences
are found in Salomons Proverbes, and in the
Psalter, and in Iesus Sayrache, which an honest
housewyfe must take hede vnto.

¶ The. xlii. Chapter.

¶ Howe marped personnes shall behaue thy-
selues not only in workes of mercy, but also
in the crosse and aduersite, and wyth the pr-
seruauntes.

If Christen married folkes thorow theyr iust
laboures and Goddes blyssyng obtayne rit-
ches aboue necessite. then let them remembre
Dauides exhortacion, sayeng: Commaunde the
rych men of thys worlde that they be not hygh
mynded nor trust in transitory ryches, but in
the spynge God, wherhe giueth vs all thynges
abundantly to enioye them. Charge them to

1. Timo. v

The christen state

Matth. xxv.

do good & to be ryche in good worckes, to gyue wylth good wyl, to distribute, layeng vp treasure for them selues agaynst the tyme to come that they maye laye hand of eternall lyfe. ffor when the Lorde shall come to iudge the quicke & dead, he shall saye to the mercifull. Come hyther, ye blessed of my ffather and take the kyngedome prepared for you from the begynnyng of the worlde. ffor whan I was hongrye ye fedde me, I was thyrsty and ye gaue me dryncke &c.

Luke. xxi.

Gyue almes therfore of thyn nowne substāce and turne not thy face awaye from the poore. Shewe mercye after thy power. If thou haste much, giue plenteously. If thou haste lytle gyue therof after thy power. ffor a good treasure shalt thou lay vp in store for thy selfe agaynst þat day of trouble, yea that small substāce wherof a poore man giueth almes pleaseth the Lord much better then when welthye men gyue theyr lytle of theyr great ryches. Example in s. Luke: Remember the comon Proverbe. That thou sparest from gyuyng for Gods sake, shall the dyuell carry another waye. So saythe Salomon. Some man gyueth out his goodes and is the rycher, but the nyggarde haupng ynough wyl departe from no thynge. And yet is he euer in pouerte. He that is lyberall in gyuyng shall euer haue plenty. God increaseth loue and fauoureth manye
rych

Of matrimony.

Itbiss.

ryed folke bycause they shewe mercy & charite to the nedy.

And yf God maketh the rich man poore, he doth well: for he seeth that if he shuld haue riches he would be to proud and forget God and to knowgod himselfe to, with pouerte therfore and afflictio wpll he nourtour his chyl dren so to teach them his wayes, lest in abundaunce and wealth they runne after theyr owne wayes and lustes. For Tribulatio tribulacion and aduersite are the fyre and salte is fyre and that purge & preserue vs from stynkyng & not salte. Destrope vs, but they teache vs to put our trust in God and not in oure selues nor in no creatures, they draw vs from transitory thynges to fasten vs sure to God, and because we shoulde not be condemned wpyth the worlde, he plucketh 1. Cor. xi. vs wpyth his Crosse from the worlde. Into the which troublouse state of the crosse, whan martyred comyles be cast of GOD, then haue they the moost present cosolacions out of scriptures to confor te them, and to cause them to reloyce in theyr affliction, as are the holy Psalms of Dauid, we haue also the godly ensamples of the deare beloued saythefull seruauntes of God as were Ioh, Abraham, Jacob, &c. Item the wordes Math. xvi of Christ. Who so wyll serue me, let him dayely take his crosse vpon hym and folow me And in Ihon, and Paule is full of confor te in hys epi- fles

The christen state

He. xi. xii. xiii. **afflictions** specially. **Hebrews x.** When any of the
 marred personnes be tempted or troubled wth
 synenes or any other fortune, then shulde the to
 ther, confor^te hym or her wth these confo^rta-
By chunes ble ensamples, Psalmes and sentences of gods
 spirite of all consolacion, one sufferyng wth the
 tother, for so shall the affliction and Crosse be
 the easi^{er} bo^{re}, and loue mutuall the more
 increased. True loue sheweth h^{er} selfe moost
 clearly in trouble and synenes. And yf the one
 grudge at the tothers synenes, he doth agaynst
 Gods w^{ill}. And if he reioyce the at her, or she at
 hys affliction, it is a token of lytle loue excepte
 hys reioyce be in the Lorde, so to confor^me hym
 to the similitude of hys sonne Christ, that he
 myght be lyke hym in gl^{ory}.

Paul commaundeth you to do to your seruall
How seruall tes, that y^e is iust and equall, lowly & frendly
 tes must be in vsynge them, remembryng that ye your selues
 created.
Job. xxxi. haue a master in heauen, learne of Job also the
 same, for your seruantes are of Goddes crea-
 tion as wel as ye, deely beloued and hys chosen
 children also, yea and your brethren and spsters
 in Christ. Let them therfore for they^r laboures
 haue they^r conuenient food and wages, be not
 bytter, harde, nor iniuriose vnto them in no
 wyse.

A great offence it is before God to kepe the
 labour

Of matrimony.

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labourynge seruauntes wages frō hym. James Jac. v. sayth vnto such rycch mē. Beholde the hyer of þe labourers that haue reaped downe youre felde which hyer ye haue kept backe by fraude, cryeth and the complaynt of th: labourers is entered in to the eares of the Lorde of Sabbaoth.

Ye haue had good dayes vpon erth, and lyued at your pleasure and dellyghted your hartes, but it is only agaynst the daye of your slaughter. So James sayth that the defraudyng of mens wages wyl be at last a slaughter. Many men vse they: seruauntes as slaues and beastes, and therfore is they: extorted seruyce vnp:ofitable & vnfaithfull to suche cruell masters, more saythfull is the seruyce done of loue, than for feare & compulsion.

Agayne the seruauntes must lape a parte all such condicions, p: pde vnfaithfulness, bratwylng and murmurynge, p: chynge and tales tellynge, rememb: yng Pauls exhortacion, sayeng, ye seruauntes be obedient to your masters with feare and tremblynge in singleness of youre herte, as vnto Christ, not with eye seruyce as mē please, but even as the seruaunt of Christ, that ye may do the wyl of G D from your hartes wyth the good wyl. Chyncke that ye serue the Lorde and not men.

The betwene
of seruantes

¶ The. xiii. Chapter.

Howe

The christen state

How chyldren shuld be well and
godly brought vp.

Womē shuld
nourishe theyr
own chyldre

Create ioye & quietnes it byngethe to the
parentes to se theyr chyldre godly & vertue
ously brought vp. And agayne, besydes þ
sorow þ euell brought vp chyldre bring to theyr
parentes, yet shall they render a strayght reke-
nyng to God for theyr euell byrnyng vp of
them. The women shulde nourishe theyr owne
chyldren wyth theyr owne brestes or els yf they
maye not for weaknes, yet oughte they to seke
honeste and godlye nouryses of sober lyuynge
that wyth theyr mylke they myght drinke also
vertewe. And the parentes especiallpe the mo-
ther must endeuour to speake fyrst to the chyld
perfectly playne and syncrete wordes, for as
they be fyrst enformed to speake so they wyll
contynue. Calus and Cyberius the sonnes of
Cornelia Gracyp were ornat and eloquent in
theyr speche for theyr mother was eloquent of
tongue.

Calus & Cy-
berius.

And euen from theyr infancy forth let the
parentes teach theyr chyldren no fables nor ly-
es nor no vayne nor fyght communicaciō but
that onely which is godly, honest, graue and
frutefull let it be planted in theyr new hertes.

They must teach them fyrst certayne godly
sentences, though they yet can not vnderstande
them

of matrimony,

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them, yet let them commend them to memory and practyse them in speche till they maye here after the better perceauie them, as are these folowynge.

As certaynely as thou seest the heauens and the earth: so certaynly muste thou knowe, that ther is one iustlyble god, one alone for all sufficient, hauing hys beynge of hymselfe, & all creatures ther being of him.

Sentences
to be taught
chyliden in
theyr first
younge age.

Heauen and earthe and all that was made, is of goddes owne creation. God is the mooste hyghe goodnes. Wpythout God ther is nothing good. God nedeth no creature to be ioyntedde wyth hym in hys dedes and counselles to forgeue, dampne saue or healpe. It is he alone that vpholdeth all the worlde, preserveth it, and gyueth euery thyng the lyfe & beyng, whych he hath. He is louyng & a iouise and mercysfull to them that so beleue and trust vpon him.

God is trewe, and iuste, and holpe in all hys workes. God loueth vertue, and hateth synne & vpre. It is good that God commaundeth, and euell that he forbiddeth. God punyssheth synne & euell. A man must loue God aboue all thynges. He may not murmur agaynst god, but be wyllynge and thankfull in all aduersite to beare it. He must call onely vpon God, and complayne to hym onely in all hys nede. And here muste
the

Of matrimony.

The Lordes the chyliden be taught thus to praye. Dure fa-
prayer ther which arte in heauē. &c. And to expresse the
The articles articles of our fayth distinctly & perfectly. And
of the sayth in proesse of tyme lerne the truly to vnderstand
The ten com mandementes them, and the ten Commaundementes also by
maundementes harte. Then teache them the Proverbes of Sa-
The prouer- lomom and the boke of the preacher, and such co-
bes of Salo mon. mon.

Common sentences as are these: Vertue excelleth all
 thynges. To lye is the moost shamefull vice of
 all. Thou shalce hurte no man, but prospe euerp
 man. Speake euell of no man. Backebyte noz
 curse no man. All men are brethzen. And surche
 lyke godly sentences, lette them be planted into
 yonge hartes. Aboue all thynges shall the parē-
 tes vse godly & honest cōuersaciō in þ pzesence of
 theyr chyliden, teache them moze vertue & good-
 nes, than theyr wordes. For wordes althoughe
 they maye do muche, yet shall good ensamples
 of lypynge do moze to the yongth. Let not poure
 chyliden be conuersaunt wythe euell persons and
 lyght company, lette them not heare vicious nor
 wanton communicacion, noz se no synfull sygh-
 tes. The parentes must vse them selues besceze
 them as befoze GOD and all honest people.

Unto the wyse Senatour of Rome expelled Ti-
 tus Flaminius out of the counsell, only because
 that in the syghte of hys yonge donghter he em-
 brased his wyse.

Nota.

Th: i.

Of matrimony.

lxxi.

Christen folke shulde remember the fearfull sentence of Christ, sayeng: Who so euer geueth occasion of euell to any of these ponge chyldren that beleue in me, it were better for hym to be drowned wpth a mylstone tyed about his necke. Thou must diligently beware, lest any in thyne house gyue any euell ensample and speke that at naught is in theyr presence. And take hede lest thou receaue any persone into thyne house, that maye ether by worde or dede corrupte thy chyldren or seruantes. Remember that euell speech maye soone corrupte & destroy that which thou hast bene long in plantyng & buyldyng. Adanton and euell communicacion (sayth Paul) corrupteth good manners. And begynne by tymes to plante vertue in thy chyldrennes brestes: for tymes, late sowynge byryngethe a late or neuer an apte haruest. Yong braunches wyl be bowed as thou lystest, but olde trees wyl sooner breake than bow. And what soeuer good liquour is put first into a newe earthen potte, it wyl kepe the sentherof euer after, if it therin stand any reason.

And as for the yeares to set the chyld to the scole, fyrst consydre the apte, sharpenes of witte therof, for some are apte at fyue yeares, & some not before fyve or seuen yeares. And what they shall be fyrst taught, it is to olde before.

And here must ye chosse out discrete, learned & godly

The christen state

**The schole
master.**

**Godly coun-
sell for the
ynghe byn-
gynge by of
yongth.**

Math. 2.

godly masters for your chyldren, which shall ac-
cording to theyr capacities iently & wysely en-
structe them, as is contayned in theyr primers
in Englysh and dialoges as are there made for
them, whiche whan they can read both prynted
and wrytten letters, and can well comynge that
they haue lerned to memory, saye it distinct-
ly & perfectly by heart, and let the leaue to write
to make a comynge, to cypher, adde, subtray, &c. And
let them exercise theyr penne and theyr tonges
in reading diuerse prynted booke percyphage
to the holpe scriptures, and come to & heare the
frewe preachers of Gods word, and in ony wyse
let them not heare the papistlike preachers, and
whan they come home from any good sermone
aske the what they haue borne awaye, & exhorte
them to marke diligently another tyme and to
rehearse it whan they come home. Let them saye
the graues at the tables. Let the prepare the ta-
ble & serue you therat cleanly and manerly. Let
the spend all the tyme in vertuous uses & neuer
be ydle, for the tyme of yongth is precyouse and
passeth awaye wysely. Be ye circumspecte, & pa-
rentes in feeding and apparelling your chyldre
let the not be paupered up to delicately wythe
meates & wyne, nor yet arrayed to sumptuously
& proudly. Daniel was as wel lyking & as pure
of complexion wyth a messe of potage every daye
and

Of matrimony

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a drafft of water as were they þ were fideuery Gorgio² ap³
 daye of the kynges table. Excesse of meates & parell & delis
 dꝛynches in yough and gorgious apparell is þ cious fare
 doze vnto glotony, dronckennes & lecherpe, and oughte to be
 the way to pryde & al maner of vyce neuer to be chyliden,
 pluchte from thē in age. ffor the which enoꝛmi-
 ties & vyces, theyꝝ parentes & vp brynghers shal
 gyue strapght rehenyng vnto God, let not thy
 yought rine out of thy dozes neether by day nor
 nyght without thy lycence: and take a rehenyng
 of theyꝝ behaupoure in thyn absence. Suffre
 thē not to come into any lyght wantō cōpany.

Correction.

Se that ye correcte thē dewly & discretely for
 theyꝝ faultes, so that they stand in great feare &
 awe of the, and if woꝛdes wyl not reclayne thē
 than take the rod or weapō of correctiō discrete-
 ly vsed. ffor the rodde of correctiō ministreth
 wysedome, but the chylde suffred to do what he
 listeth, is þ confusiō of his mother. And who so
 spareth the rod hateth the childe, but he þ loueth
 him, nourtireth him in tyme: the childes hert is
 ful of folyshnes, but the rod of correctiō driueth
 it forth. Better it is that chylde wepe thē olde
 men. Se that they pryke not, steale not, nor vse
 no vnlawfull games, be not to rough nor to ha-
 ste wech them, but so order your selues to them
 that they maye both loue and feare you.

The. xix. Chapter.

De. ii. Thyl.

The christen state

Thyldren wher vnto they be apte, lette them
learne that science oz handye crafte.

Consyther well wherunto thy chyld is
naturally enclined. And vnto that occu-
pacion let him be put to: many mē nowwe
a dayes al be it they se theyr chyld apt vnto let-
ters & good learning haupng substauce pnoogh
to fynd thē therat, yet wyl they not suffer them
to continewe therat, because thē selues cā not fa-
uour it, oz els they se no aduauntage worldly fo-
low, but great trouble & persecutiō, which world-
ly mē in thus doyng declare thē selues vngodly
destroyers both of them selues theyr childrē & of
all common weales & congregacions. ffor what
publique weal, towne, cyte oz parysh can be wel
gouerned, wythout þe prince, ruler, preste, oz bi-
shop be lerned in gods lawe, þe prophetes and in
his gospel: what is the cause of all this dissensiō
cruell persecucion, tyranny, euell lawes making
vniust actes, false religion, wycked ordinaunces
& vngodly decrees & institutions, but onely the
blynd ignorance of vnlerned rulers: which mea-
sure all thyng after theyr owne fonde fleshy af-
fectes and reason besydes all scriptures: & wolde
haue theyr owne carnal wylles to stonde in the
steade, yea rather to be aboue God & hys lawes.
In tymes paste, when men sawe so many spiri-
tuall promotions vnto yrch bysshoppes, be-
nefices,

Why meyne
nowwe let not
theyr chyldrē
to scole.

Of matrimony.

lxxlii.

nesices, beaurtykes, Abbayes, Wyories, chauncelerschypps. &c. then they dyd set fast theyr chyldre to scole, to make them poppysh prestes, ydelly to lyue by other mennes sweates, but nowe they se howe laborouse and percellouse an office it is to preach and to teache Gods worde purely, freely and faythfully. And how vnthankeful an office it is to rule: ommalties after iustyce and equitye, and what an heuie intollerable labour it is to minister iustyce and iudgement after Gods worde, looking for no aduauntage, but to be a comon seruāt for the comon wealth sustayning suche intollerable burdens, labours and perils, as the offyce dewly ministered askethe, no man is glad to haue his chyld learned vnto such vnprofitable and laborouse endes. It was once an holy sacrifice to God for a manne to dedicate his doughter or sonne vnto frāces, Clare, Benedict, Thomas, Austen, Mary. &c. ydelly to lyue in all spychtines, whā riches, dignities a worlde-ly vayne worshyp and priuate profyt folloved or rather whē they greedely aspired and folowed it. But nowe whan the comon labour, godlynes, and the publique profit of all comō weales & congregacions depend vpon it, no mā regardeth nether good learning nor vertue, so far of are they nowe to set theyr chyldren to godly scholes. When yough was nothyng apt to good.

Ap. lii. let.

The christen state

letters, and when there was no good learning
nor no good teachers, then well was he þ̄ might
sette his chyld to s^cole. But nowe when yougeþ
was neuer so apte to good learning as it is this
daye, learninge, & good letters neuer so plente-
ously flozysþyng, restored and redact into such
acompendious cleere byfinesse, neuer so good, di-
ligent and learned masters, neuer so plenty of
so good and playn bokes prynted, neuer so good
cheape, the holy Ghost as it were into mennes
mouthes mercifully offerynge hys gyfces, and
yet wyl there no man open his mouth, his ey-
es to se so cleare lyght, nor his eares to heare so
pure, manifest and holesome doctrine, euen the
worde of theyr owne saluacion. For oure bri-
thanckesfulnes, therfore all these infinite heauē-
ly benefites shall be takē frō vs, & giuē to some
other naciō, as to the Turkes & Jewes, whyche
shall thanckesfuller then we receaue them. And
we shall haue the poppish prestes wpyth all papi-
stye haltered and captiued vnder hardnecked
Pharao in myre and claye neuer to be deliue-
red out of that perney seruitude of his intollera-
ble bondage.

But nowe therfore O ye Christen parentes
seyng that your yougeþ is now by the fauoure
of God endewd wpyth so good wyttes & enclp-
ned vnto good letters, let not the graces & gyf-
ces

An exhortaci-
on to the chri-
sten parentes.

les of God be offered you in vayne, but exercise
them in good authors both Greke & Latine, and
in noble histories, in Logike, Rhetorike, and in
the tongues, let them read the holy Writings, and
commend it to memory, & so shall they in time
to come be profitable unto the common wealthe,
whereunto they be borne.

And such as are apte to handy occupations,
let them be set to that which be moost profitable
& necessary for a common weale, as for pauperyng
& keruyng wryth furthe lyke, they are more use-
ful than necessary, And consyder that al iust
and true occupations iustly exercised and used,
Goddes blessing maketh them to prosper, and
the true doers and labourers in they: callinge
hys blessing make them rich. Every man to
put his chyld to that maister which is moost ex-
cellent and connyng in that craft, it is no nede
to monyshe, nor to exhorde your chyldren to be
extreme, of fewe wordes, fapthfull in dedes and
promises, diligent and scrupulous to every man
obedient to they: masters, cleanly, quicke, hand-
some and willing to do they: commaundemen-
tes.

Nowe when thou hast perfectly learned thy Crafte, it shall be profitable for the to trauele into
straunge countreys, to se the woꝛshyp and had
lyng therof amonge other nations, whereby
among stra-
gers.

¶.iii. ethe

The christen state

either thy selfe mayst learne both a persfayter prae-
tyse and also more experience, or els they of the
maye learne the same into thy norwone profyte.
And in so trauaylyngge holde thy selfe modeſte,
ſtyll and ſobbe, medlyngge not beyonde thyn owne
facultye. Be ſentle, frendely, ſaythfull and cur-
teous to them, conſormyngge thy ſelfe vnto theyr
honest faſhions and godly manners, Beware
of euell company & dronkenneſſe, beware of lyght
& wanton women, learne no vyce nor euell ma-
ners of them, but only vertue & ſuch occupacions
as are profitable, bryng home cōnyng & vertue
& no ſyn nor euell maners, of which thou ſhalte
ſe to much, & to lytle of that good is. Cutte clo-
thes & tagged & al to bagged hoſen diſfigure and
deforme honest perſons, & declare lyght mē and
wantonnes in thy harte.

But beſore all theſe experiences ſeakyngge, ſe
that thou prouideſt thy chyldren honest mates
if they deſyre it and let the rather togyther liue
at home, and not the one to departe anye longe
tyme from the tother for trauaylyngge in ſtraunge
countreys, bryng ſome yonge euell diſpoſed per-
ſons into great inconueniencences and noughty li-
uyng, as it was wonte to be ſayde of the Rome
ſinners neuer to be good after.

The .xx. Chapter

Let

Of matrimony.

lrrb.

Let not your yong daughters be to proudly yong womens
 & costly apparell, but modestly & honestly apparell.
 for thys gorgyouse apparell is not els but
 a minicrelly, ppyng vp a dasce vnto al lechery i. Pet. iii.
 Remembre that Peter saith: That the apparell of
 women maye not be vtwarde inbroydred, oute
 layd hear which is an whorish sashyon, nor in
 hangyng on of golde, or puttyng on of costlye
 gorgious flar:ng clothes, &c. The vtward light
 apparellde lareth a corrupt proude and sinfull
 inward hert. Let shamefastnes chastite, mo-
 desty, mekenes few wordes sadnes and sobryete
 be the yong womans aparell to sette forth the hyz
 bewtpe. ffor after thys maner, in the olde tyme
 sayth Peter were holly yonge women decked of
 theyr matrōs, & were obedient to theyr housban-
 des, As was Sara vnto Abrahā, callyng hym
 Lorde, whose doughters ye are as longe as ye do
 well: Let the examples of Rebecca and Ra-
 chell be at youre eyes, whyche godlye and fayer
 women desyryng and sekynge the loue of theyre
 husbondes were glad to please them, i. Tim. ii.
 Learne al-
 so of Paul howe to tyer your selues: Beware
 ye wound not your pouerty and proude hert and
 to precious and sumptuousse apparell, yf ye wyl
 go forth in your proude arape, so negleete you
 the doctrine of god and procure youre selues dāp-
 nation.

Wue

The chryſten ſtate

But yf ye ſaye, ye decke your ſelues to be the more clemety, & ſo to pleaſe your husbands, I tell you agayne, that ther is a meane & meaſure in euery thyng, & accordynge to euery ſtate & degree ther is a comely apparell, whych comelynes and meaſure no honeſt husbond nor honeſt wyfe wyl be glad to traſgreſſe & erreade. Suche exceſſe & pryde maye procure the dyſhoneſtye & harme to thy husbonde.

Whether ge
tle, womenne
may go ſo & y
cheyr appa-
reled.

As for ientle women & ſuche, as are of noble byrthe, whether they maye excede in lycht & wyton apparell, or in apparell to coſtly. I wyl firſt aſke them whether they be Chryſten & ſayntfull women or unſayntfull. If they be unbeleuers then let them walke as they liſte. And the more goꝝ youſe tenderlynges they be, the better ſhall they pleaſe theyr head the dyuyn. And ſeynge th y haue wantō proude ſpytes, they muſte nedes haue ſuche garmentes to declare what th y be within in herte and mynde, wyth theſe women I wyl not wreſtle. But yf they be Chryſten ſayntfull women, they maye well knowe that the holy Apoſtles Peter and Paule haue wyrtē theyr exhortacions for ſober apparell, vnto them whiche haue ſuch ryche Jewels, ſtones, gold & ſyluer, & not to poore women, that haue them not. Seyng then that the word of God is pryncypally ſpoken to you that be ientle women

of

Of matrimony.

lxxvi.

Of noble parentel whych haue these ryches and Jewels to laye the awaye wyth all your pope and pryde, & wyll be taken for Chrysten folkes, then folowe you the exhortations of the mynysters of Jesu Christ.

Whozouer ye shulde remember what is the ^{what make} true nobilitie, & what maketh gentle men and ^{is} women, that it is not apparell, but mekenes, gentle behauiour, discrete conuersacyon, prudence, wysdome, lernynge & vertue. And they that in Chryst Jesu are baptysed, are baptysed into one body of Chryst, where we are all one & no difference betwixte noble nor bloude, poore nor rich Galat. iii. And therfore in thys respecte there is no boast to be made of bloude, but remember y noble quene hester, whych sayde: Thou knowest my state o Lorde, & that I hate the spgne of preemynence & worshyp whych I beare vpon my head, what tyme I must go forth to be sene & that I abhorre it as an vncleane clothe, and that I weare it not whan I am quyet alone by my self. **God** therfore hath geuen you ryches to dyscrybute them to the poore, & not to magnifye your pryde therwyth. So were Jewelles bestowed euen amonge the Heathen, so at Rome was a lawe called Lex Oppia, wherby all pompe & excesse of rayment was forbodden all honeste women, & they were commaunded that none

why riches be gauen to menne of nobilitie.

The christen state

none (how myghty or ryche soeuer they were) shulde not weare aboue an unce of golde vpon theyr bodies.

Egyptian.

Egyptiane sayeth that women, albe it they be ryche, yet therfore ought they not to vse the more pompe & pryde, but to knowe those onelye to be riche, which are earnest in godlye workes, & helppng the poore. A shamefull and blasphemous

**Mark thys
well oye ge
all women**

thyng it is, to weare syluer, golde, bel- uets and sylkes, and to suffer the poore to want clothes & foode. yee she that proude decketh her selfe, destroyeth hyr owne soule, & geueth other folkes occasion of destruction. For she stereth by euell affectyons and lustes in them that be- holde hyr, yee such one is payson and swearde to the that se her. Nether may suche gorgyouse fla- ryng proude women be iudged godlye nor ho- nest. And therfore sayde Paul, That euerye woman comming into the church to pray or to heare the worde preached must be honestly coue- red, and especially hyr heade, for yf she come in bare headed or shewyng any parte of her heare (as some laye it out, and manye haue borrowed heare) she dishonest hyr head, which is hyr hous- band: let them therfore be decked and koweredde wyth comely beales for the angelles whyche are the ministers and messagers of God. And what madnes were it to come into the church vnder

1 Cor. 11.

**Mark
ela. 11.**

apre

Of matrimony.

Ixxviii.

A pretence of humblenes to pray to God for grace, wher by such proude fashyons thou prouokest hys heuy wrath vpon the: It were better for such people to be thrust into a sacke, with a myl stone hanged aboute theyr neckes (as Christ saith) drowned, then thus to offende anye one of the least in the congregacyon.

What shame God threateneth vnto suche proude personnes, ye maye reade Esa. iii. sayynge: That for theyr chaynes of golde they shal haue halters of hempe and fetters and colers of perne for theyr muske and pomaunders, they shal haue stycke for theyr broded heare euerye man shall se them balde, and for theyr stomachers of golde they shal weare sack, whyche all to the a myserable destruction of Israhell and Iuda by the Assyrians and Babylonites came iustlye to passe in the dayes of these kynges Joachas Joakim and Zedechias, Wherfore let euery honest woman accordyng to hys state & abillite be comely cleyntly and honestly apparelled auoydynge all sluttishnes and vncleynnes, and so teche theyr chyldren and refrayne from all extesse and superfluite, that God may be praysed & no man offended at your apparel, rather garnished with vertue & vtward honestye the whiche procureth you euerye, and it will in conclusioun haue a shamefull fall.

xxii. cha. liii.
Lib. Reg. 6.
to forth.

The

The christen state

The. xxi. Chapter.

Howe daughters and maydens
must be kepte.

Splence.

Good coun-
seil for mens
daughters &
maydes.

Now to retorne to yong daughters howe
they shuld be instructed in prayer & know-
lege of theyr christe religiō accordyng as
it is set forth in dialogues & institutions of þe chri-
stians, yet shall they not be to busy in teachyng
& reasoning openly, but there to vse splence and
to learne at home, openly to heare, and at home
let them reasone and teache eche other. Neyther
wold I nothauē them euē shutte vp, as it were
in cage, neuer to speake nor to come forth, but
sometymes to se the good fasshions and honest
behaviour of other for to kepe the euē in memo-
ry is ynough eyther to make the starcke fooles, or
illes to make the naughtes, whē they shal once
come abroad into company. As for this thyng,
euery discrete parente shall knowe by the afore-
sayd rules howe to order them, to auoyd all wil-
lonnes and mycenesse in wordes, gestures and
dedes, to eschewe all vn honest games and passe-
tymes, to auoyd all vn honest loues and occasi-
ons of the same, as vn honest daunsyng, wan-
ton communicacion, company wythe rybaldes
and fylchy speakers, teache them to auerte theyr
syght and senses from all such inconueniēces,
let them auoyd ydlenes, be occupied echer doynge
somes

Of matrimony.

Ixxviii

some profitable thyng for your family, or elles
 readdyng some godly boke, lette them not reade
 bokes of fables, of fond and lyght loue, but call
 vpon God to haue pure hartes and chaste, that
 they might cleue only to theyr spouse. Christ vn
 to hym maryed by fapth, which is the moost pu
 rest wedlock of vs all, pure virgins, beyng both
 maried and vnmariēd. Euell wordes, saythe
 Paul, corrupte good manners, vnclennes and
 couetousnes, let them not once be named amōg
 you, nor no foolyshe rybaldry talkyng, nor light
 jestyng, which are not comely, but be occupied
 in prayeys and thankesguyng. Bokes of Ro
 byn hood, Beues of Hampton, Troilus, & such
 lyke fables do but kyndle in lyers lyke lyes and
 wanton loue, which ought not in yowth wyth
 theyr fyrst spetle to be dronckē in, lest they euer
 remayne in them. If ye delyght to synge songes
 ye haue the Psalmes and many godly songes &
 bokes in Englysh right frutesfull & swete. Take
 the new Testament in your handes, & study it
 diligently, & learne your profession in baptyne
 to mortify your flesh, and to be reuyued in the
 spirite, learne the vse of the Lordes supper, to re
 member his death, and to gyue hym perpetuall
 thanks for thy redempciō. Others must also
 teach the theyr doughters to worke, to loue theyr
 husbundes and chyldren.

Bokes of fa
 bles of fond
 & lyght loue
 women
 ought not to
 reade.

Eph. v.

theyr

The christen state

Lette them their handes to spynne, sewe, weaue. et c., for
to worke. the noblest women, bothe amonge the heathen

Pr. xli.

Fayre han-
ded and ten-
der fyngered
women are
not to be
prayed.

Romans and Grekes & Hebrewes had greates
 commendacions for theyr houswysly working
 wth theyr handes, as ye maye reade of Salo-
 mon, sayenge: he that fyndeth an honest sayth-
 full woman, she is more worth then precious
 perles. The herte of her husband maye safelye
 trust to her. All the dayes of hyr lyfe wyll she
 seke hys profit. She occupieth woll and flaxe,
 and labourerth gladly wth her handes, She is
 lyke a marchauntes shippe. et ce. It is expedient
 that a man handfast not his daughter before he
 hath good experience of hyr houswysse, & go-
 uerning of an house. for it becometh hir better
 to haue a payer of roughe and harde handes,
 then to be fayer & softe glistering with rynges
 or houered cōtynually wth smothe gloues. And
 let the parentes be ware that they byng them
 not vp to tenderly wantonly and delicately or to
 mycelly. And at dew tyme let the be proupyded for
 so that they maye gouerne theyr owne houses
 wth theyr owne husbandes.

Thus mothe haue I spoken concerning ho-
 ly wedlock accordyng to the Scriptures of god
 Despyrnyng all men, that shal reade thys lityll
 treatyse hertely to take an occasyon to hate and
 deteste all vncleennes, & godly to embrace holpe
 wedlock

Of matrimony.

wedlocke, which is honorable among all person-
nes, and so to lead they: lyfe here in all godlynes
and honeste, that after they: departure oute of
this world, they may reygne for evermore
in perpetuall glorie with the Wyde-
grome Jesus Christ, to whome
be all honoure and prayse
worldes wout ende.

A M E M.



Give the glory to
God alone.



Here after foloweth a table wher
by thou shalte fynde, in what lease
every Chapter begynneth, what
is cōtayned in y same chap-
ter, & also al other princi-
pall thiges cōtayned
in this boke.

2. The

The Table.

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for what ende, &c. in the fyrst lease.

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to. xiv.

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